

The Citizen

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Life and Education.

MR. CHAMBERLAIN has afforded by his recent Birmingham speech an exposition of the present foreign relations of Great Britain. Since the Crimean War, he said, the policy of England has been a policy of strict isolation as respects alliances—a policy justifiable as long as the other countries in Europe were working separately and for their own hand, but no longer wise when all the powerful states of Europe have made alliances, and when now England stands liable to be confronted with allied powers having colonial and commercial interests hostile to those of England. In such a position the duty of England, says Mr. Chamberlain, is, first, to draw closer the colonial bond; and, second, "to establish and maintain bonds of permanent amity with our kinsmen across the Atlantic. There is a powerful and a generous nation. They speak our language. They are bred of our race. Their laws, their literature, their standpoint upon every question, is the same as ours. Their feeling, their interests in the cause of humanity and the peaceful developments of the world are identical with ours. I don't know what the future has in store for us; I don't know what arrangements may be possible with us; but this I do know and feel, that the closer, the more cordial, the fuller, and the more definite these arrangements are, with the consent of both peoples, the better it will be for both and for the world, and I even go so far as to say that, terrible as war may be, even war itself would be cheaply purchased, if, in a great and noble cause, the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance." Mr. Chamberlain's proposal has astonished the world by its boldness and by its frankness. The enthusiasm with which England has received it shows that that country is ready definitely to turn away from the powers of Europe to seek the alliance of the great power of the West which has up to the present played no part in European affairs. It recognizes that a union of the two Anglo-Saxon races must be based, not upon special exigencies or actions of statesmen, but upon a lasting community of sentiment, beliefs, interests. It is further notable for its apparent offer of the armed aid of England against any attempt of the powers of Europe to interfere in the settlement of the Cuban question by the United States.

In the proposal of an Anglo-American alliance, there is no doubt that at present Amer-

Contents.

LIFE AND EDUCATION—

- Mr. Chamberlain and an Anglo-American Alliance—The Attitude of the United States Towards such an Alliance—The United States as a World Power—The Street Railway in Modern Society—The Cleveland Street Railway Franchises—Free Lectures to the People in New York—The Character of these Lectures 71

ARTICLES—

- THE AMERICAN ART-STUDENT IN PARIS, by Miss Florence Carlyle 75
BALLADS OF DANTE GABRIEL ROSSETTI, by Mrs. Henry A. Walker 76

REVIEWS—

- THE WORKS OF FRIEDRICH NIETZSCHE, by Professor John Watson (Queen's University) . 78
A LITERARY HISTORY OF INDIA, *Frazer*, by Dr. A. W. Stratton 80
OLD VIRGINIA AND HER NEIGHBORS, *Fiske*, by President Ethelbert D. Warfield 82
MODERN FRANCE, *Lebon*, by Professor Max Farrand 83
THE LETTERS OF ELIZABETH BARRETT BROWNING, *Kenyon*, (ed.), by Professor Archibald MacMeehan 84
THE LATER RENAISSANCE, *Hannay*, by Professor Felix E. Schelling 85

BOOK NOTES—

- Conrad's 'Tales of Unrest'—Bret Harte's 'Tales of Town and Trail'—Anna Green's 'Lost Man's Lane'—Edith Dalton's 'Rhymes'—Anne Wharton's 'Heirlooms in Miniatures'—Higginson's 'Cheerful Yesterdays'—Van Dyke's 'Sermons to Young Men'—Müller's 'Upanishads'—Bury's 'Gibbon's Decline and Fall'—Brough's 'Open Mints and Free Banking'—'Statesman's Year Book'—'Students' Standard Dictionary'—Link's 'Pioneers of Southern Literature'—School Books 87

MUSIC NOTES 91

WITH THE MAGAZINES 91

NOTES AND ANNOUNCEMENTS 93

ica is the coy maiden and Great Britain the ardent wooer. Not that the United States is opposed to a union for specific purposes and with a limited field of operation. For example, a treaty between the two great Anglo-Saxon powers agreeing to arbitrate their international difficulties ought at the present time to be received with widespread approval by this people. The treaty now in process of framing for the settlement of the pending disputes of Canada and the United States denotes a statesmanship and a trend of public feeling very different from the irritating legislation that has given rise to the disputes and the political maneuvering that has kept these disputes alive. Further, it is probable that the conclusion of an alliance between Great Britain and the United States in support, for example, of the "open door" policy in China, would meet with immediate approval in America. The presence of a representative of the United States at the Congress of Berlin and his aid in framing the temporary settlement of African questions shows that this country is ready in specific instances to take part in the free and peaceful development of avenues and fields of trade. Further than this the public mind is not prepared to go; it certainly is not prepared to accept the dangers and the benefits of alliances that lead no one knows where, to effect no one knows what.

All signs, however, now point to the emergence of the United States as a world power—the creation of a fleet, the development of our foreign commerce in every land, under every sun, the imminent acquisition of Hawaii and of the Philippine Islands. We would fain believe that the era in our international life now beginning will bring with it the benefits it is capable of bestowing. The introduction of the United States into world politics should have upon the political forces of our country the sobering influence that accompanies great responsibilities, it should introduce our political leaders into higher regions of thought and statesmanship and call into public life men of character and calibre fit to meet the greatness of their opportunities, it should enable the United States to exercise in the destinies of the world at large the influence of its ideals of life—its love of humanity, its love of liberty, its devotion to democratic ideas of government, its untiring industry and commercial enterprise. For to this country a duty and a responsibility have come with the advent of its eminence and its great strength. "The mission of this country," says Mr. Olney recently, "is not to pose but to act—and, while always governing itself by the rules of prudence and common sense and making its own special interests the first

and paramount objects of its care, to forego no fitting opportunity to further the progress of civilization practically as well as theoretically, by timely deeds as well as by eloquent words."

SOCIETY is rendered possible only by an ever closer inter-dependence of its activities, an ever increasing intricacy of the machinery by which it acts, and ever greater elaboration of the channels through which its activities run. The dependence of society on the good working of its parts has no better illustration than the function of the street railway in civic life. The correlation of activities in our industrial and social system becomes apparent when we consider how many of them are affected for injury or benefit by the operation of the street railway. Frederick C. Howe, in a recent bulletin of the Municipal Association of Cleveland, presents with unusual force the vital character of the railway service in the life of that city:—

"During the last quarter of a century the city has extended over a great area, while business and the manufacturing industries are more or less concentrated. In this respect Cleveland does not differ from other large cities, save in degree, and the merchant, mechanic, clerk or laboring man, the shop girl, our school children, are forced by conditions over which they have no control, to seek their homes far from the seat of their daily labors. They have no choice. Of necessity a population of 350,000 people is widely dispersed. And the street railway companies are the distributing agencies authorized by the state to supply the facilities for transit. And what they supply is a necessity of a high order. In good times or in bad the public must patronize them. They are the arteries of our municipal bodies and to an even greater degree than our schools, our parks, our water supply and to a scarcely less vital degree than our police, our sanitary protection, our fire service, has this service become a necessity of life to every citizen of the city. We have no choice but to use them and no choice as to service, for competition there is none. So acute, in fact, is this need, that it must be supplied prior to many a man's meat and drink, for his meat and drink depend upon his getting to his work; it is a need which takes precedence over his grocery, clothes, coal or rent bill, for the laborer must be first conveyed to his daily work, for by our municipal conditions he cannot dwell near it. And the right of carrying passengers at an arbitrary charge, in no sense regulated by the public or by the cost of production or competition, in a city in which such service has become one of the most acute of the necessities of life, is a public right of the

highest order, a right comparable only to that of taxation, and to delegate that privilege to a corporation, actuated by no motives other than the desire for profit, and in no way amenable to the control of the public, without provisions for the reduction of fares or the increase of taxation, is to-day as great an anomaly in the light of conditions existing elsewhere, as would be the mediæval plan of farming our taxes to tax gatherers."

In Cleveland, indeed, the street railway problem has reached an acute stage. The charters of various lines are nearing expiration and the owners have been bargaining with the city council for a twenty-five years' renewal of their franchises. These corporations have endeavored in the Reynolds ordinances which have just been defeated to throw off their present obligations for street paving and for car licenses, offering in compensation for their franchises free transfers, a small percentage of their gross earnings, and a slight decrease in the fare so that twelve tickets should be obtainable for fifty cents. The situation reveals the contest that soon or late faces every city. It is the old story of a small body of capitalists knowing what they want, how to get it, and determined to have it, and the mass of the people to be exploited, ignorant of what they want, and weak for lack of that knowledge. And organization, as a rule, wins the day. What is needed for the protection of the public is the dissemination of information so that communities may realize the worth of civic franchises, and public opinion may be so formed and improved that the shameful bargains that usually mark the trafficking of corporations and councils may be to a large measure rendered impossible. Street railway agreements are often intentionally obscure and the public is unable to realize the exact nature of an agreement. Even where tolerable terms are secured for franchises, the public convenience is often sacrificed by exclusion from the agreements with railway lines of every vestige of public control. The public should at all times retain a right to a master hand in certain details of the administration of the railway. Through the terms of lease it should be able to enforce regulations for the protection of the employees and for the safety and convenience of the public. But to secure to the public its rights, the public must be informed. Organizations for better civic government should make it their duty to spread the fullest information and the most striking summaries of those towns which, like Glasgow, have achieved municipal freedom and success in municipal works. Then we should begin to realize the condition of most American cities in

respect to transportation, tolerated only by reason of the ignorance of the community.

THE recent reunion of the lecturers and superintendents of the system of "Free Lectures to the People" of the New York board of education gave opportunity to Dr. Leipziger, the director of the lecture system, to summarize the past year's work and to indicate the future prospects of the movement. During the past year 1,595 different lectures have been given, at a cost of \$60,000, by 175 lecturers to no fewer than 506,000 adults, gathered at forty-two different places in the boroughs of Manhattan and the Bronx. These auditors, while in many cases educated and professional people, were in the main the people—clerks, mechanics, saleswomen, given, when their day's work is finished, some insight into literature and history and science that would otherwise never reach them. "My aim", said Dr. Leipziger, "has been to get the best information possible from the best sources, so that the truth may reach the largest number." The nature of the lectures—many of them in courses accompanied by syllabus and illustrated by stereopticon—may be judged by their themes: Electricity, American History, Astronomy, English and American Literature, Anatomy, First Aid to the Injured, History of Civilization, Music, Municipal Government, Descriptive Geography, etc. In short, a peripatetic college has grown up, which has the people as its students and the public halls and school buildings as its home, and which, though it collects no fees and grants no diplomas, is quietly exercising a great educative force upon the city, steadily increasing the happiness of the community and—best of all—giving to many thousands by introducing them to books and thought the means for life-long profit and enjoyment. The movement too is spreading beyond the bounds of its original field. Boston and Chicago have begun a similar work; Newark, Jersey City, and Hoboken have in a measure adopted the New York plan. The whole of Greater New York will be brought into the system. In New York itself development in several directions is under way. "The problem", says Dr. Leipziger, "grows with its growth. To give sixteen hundred lectures each year, to have each individual lecture interesting to a mixed audience, to maintain a high ideal and still be popular—to express scientific truth and still avoid technicalities is, indeed, a most difficult task. Perhaps the solution can be found only in the calling into life of a body of men who shall devote themselves to this work of popular education. During the year to come I shall suggest to our committee that we establish two kinds of lectures—one

for large audiences in which subjects that appeal to large bodies can be treated, and the other, more special in their nature, to which those only will come who are interested in that particular subject; that the entire winter at particular centres be devoted to but one or two subjects, and that throughout the winter a definite course of reading or study be followed. I am sure that by this time we have prepared a body of 'students.' The formation of classes for instruction in choral music, the giving of lectures in Italian on American history to Italians congregated in the lower wards—an admirable effort to Americanize a foreign element of the population—the formation of "platform libraries" for the lectures, so that all who come may read, without charge and without hindrance,—these are extensions of the work in New York soon to be effected. The relation of educated men to the movement was touched upon in Dr. Leipziger's closing words. "This lecture movement", he said, "shows that there is a growing element in this New York of ours who are looking for intellectual and spiritual guidance, who welcome the knowledge of the scientist, are moved by the skill of the artist, are touched by the words of the orator, and inspired by all to loftier lives. And it seems to me that the men who spend their lives in accumulating knowledge, in adding to the world's treasury of wisdom, should find the greatest delight in its dissemination. . . . The scholar owes his highest duty to the state. It is his duty to do what he can to raise the moral tone of the community in which he lives—to be of it, not to be above it—not to be lost in the mass but to help leaven the mass. And never is that duty more obligatory than in a great democracy. For our republic is still on trial. Nobly is it weathering the gales that beset it, for the popular conscience has always responded to the right. So I say that the highest duty that our scholars can perform is to bring their knowledge and raise the average. As Mr. Larned says: 'We have faith in democracy, and we believe that through popular education, the knowledge of the learned, the wisdom of the thoughtful, and the conscience of the upright will some day be common enough to prevail over every factious folly and every mischievous movement that evil minds or ignorance can set astir.'"

What is the result of all this educational effort? The attendance of such large numbers must mean interest, the nature of the courses must mean profit. Let us add the direct testimony of one of the lecturers who has gathered his impressions at two of the largest lecture centres in New York. In the Educational Al-

liance Hall there were gathered to hear a lecture on music one thousand people, mostly poor Hebrews, from the East Side; several hundred were satisfied with standing room only, but perfect quiet prevailed; the closest attention was paid to the lecture, and the music used in illustration never failed to gain enthusiastic applause. One was much struck by the adaptability of those people; they must have had very vague ideas about what a musical lecture would be like and there must have been considerable curiosity in their minds, but they settled down at once to serious listening and to getting what they could out of it. Their sense of humor was keen, and, taking everything into consideration, one could not but be struck by their attentive attitude. Although they looked distinctly un-American, they seemed to have taken on some of our most characteristic qualities. While it would undoubtedly be found, were the experiment tried, that they are fond of all kinds of music, and that a bright waltz or march would have been enthusiastically received, the fact cannot be gainsaid that they listened with the keenest attention to a Beethoven Sonata, and more than that, to an analysis of its themes and construction, which occupied ten or fifteen minutes. At the close of the last lecture in the course—on 'Beethoven'—many of them came to the platform and expressed their gratification with the course. Their utterly unconscious manner while speaking was entirely un-American; young girls and youths came up with others and, in very curious English, told the lecturer how much they had been interested and helped. For inspiration to a speaker those people are the very best in our experience. They give the lecture—one has only to take in their enthusiasm and talk. It is a privilege and an education to go there. At one of the lectures the Halévy Society—a men's chorus—sang some pieces by way of illustration. The men were all from among the people. At the Cooper Institute the audience numbered from fifteen to eighteen hundred with a great preponderance of men. They seemed to be Americans, intelligent, appreciative, and earnest, and their attention to and interest in the sonatas of Haydn, Mozart, and Beethoven were as genuine as any player could have wished. Every point in the lecture found a quick response; there was no indifference. Many willing players and singers assisted the lecturer in the illustrations. Mr. Alfred Hallam got together a small chorus and trained it for the first lecture at the Educational Alliance, besides singing several English songs himself, which he repeated at the Cooper Institute. Mr. Towne played violin pieces and Miss Klobberg, Mr. Miles, Mr. Geary, and Mr. Friedlander all contributed their services.

The American Art-Student in Paris.

To say that the American element dominates in the French studios would be too strong a statement, but it is true that wherever students are gathered together, there the American is felt and heard. You may penetrate to the inmost Bohemian depths of Quartier Latin Bohemia—the American is there. You may prowl musingly in obscure, traditioned spots, nursing dreams unverified by 'Baedeker'—the American is before you, the red covers of this infallible guide-book lying open on upturned palm, whilst vigilant forefinger demands corroboration for every detail. The American is everywhere, but it is in the art studios of Paris, perhaps, that he is most prevalent.

No one knows better the exigencies of student life than the American, and no one can manage them more deftly,—the early rising, the skirmish with breakfast, French verbs, and painting gear, the chill morning walk to the studio, or ride on top of the omnibus, ere the day has opened its eyes, the battling with manifold difficulties of the day and of the streets.

The American girl is among the first afield; generally at eight o'clock in the morning she is eagerly ready for work, with a feeling of exuberant gratitude that another day of possibility and determination has been granted her. Who that has experienced it will ever forget the sensation of entering the studio early on Monday morning—the hush, the unwonted order prevailing among the forest of easels, the unchalked floor, the grey light filtering through the old patched sky-light, touching caressingly the rows of studies, "compositions", and plaster casts that cover the battered walls, and the great stove that is already glaring with heat.

At first the students come one by one, then in clusters, till the room is thronged with "blue-smocked" girls. And very jolly they look! Two models are chosen from an indefinite number, one for the costume class, one for the nude. Then the "pose" is decided, and how much this means to the students as, thronging in a great ring about the model, they stand waiting, until a supple, bronzed, broad-chested fellow vaults on to the stand, and takes a posture that calls forth a ring of applause; or a girl steps nimbly up, the pearly whiteness of her young body glistening in contrast to the dull surroundings.

Work begins. Before an hour has passed the peculiar hush of concentration makes itself felt. How intensely they work! The day creeps on, and other days follow equally intense. As long as life lasts, they will remember the thrill of those silent hours, as they

stood shoulder to shoulder in that army of ardent workers, the bared, outstretched arms, the supple wrists, the sensitive fingers "feeling" acutely for line and mass, bone and muscle and flesh.

The week slips by, and the dread Friday comes—the Friday that tries one's nerves to the utmost; for the august presence of the professor permeates to one's marrow. Be the work good or bad, with what profound justice it is weighed! If conscientious, what sympathy and encouragement, if careless, what vigorous scathing and contempt! Taken either way, Friday is an exhausting day, and Saturday night is heralded with relief.

Apart from actual work, student life itself is unique. The departure from conventionality is always interesting, and absolute freedom lends intoxication to quite trivial incidents. The oddly assorted gatherings and the more oddly concocted meals! Will those little cafés and creameries and restaurants ever fade from memory. And the "rooms" of these whilom "bachelors", what grotesquely, absurdly impossible innovations in housekeeping and decorations, and how entirely delightful!

It is oddly charming to see the American girl presiding over a Bohemian studio tea, and it is charmingly odd to see the long-limbed muscular American men assisting, their native freshness and common-sense lending a more robust tone to the "fine ether" of a purely artistic atmosphere, with its passionate Russian music and its too frequent undertone of Guy de Maupassant. At these studio gatherings you are elbow to elbow with many of the best painters of the studios. Their presence lends a wholesome exhilaration, and their conversation is wonderfully helpful. Indeed one leaves a gathering of this description with the feeling that one has been very near to something beautiful and has benefited accordingly.

The rapidity with which Americans are coming to the fore suggests an interesting problem. A cursory inspection of exhibition catalogues shows a prodigious number of American names, and a close study of the best works discloses American signatures. The Americans have, as a rule, great powers of endurance. They are among the hardest workers, and they mean business when they work, just as every touch Sargent puts on canvas "goes home". Their energy is unflagging, their determination to win unswerving. Herein perhaps lies the secret of much of their success. If so, students of the land of tradition, environed by masterpieces, artists and art-atmosphere, must wake up, for the matter-of-fact, hyper-practical Americans are already culling the laurels from before their eyes.

FLORENCE CARLYLE.

The Ballads of Dante Gabriel Rossetti.*

In the night of ugliness and in the heart of it—London—was born the Pre-Raphaelite movement, with beauty as its breath of life. The beginnings of this movement, like the roots of a great tree, run deeper and farther than we dream. Limiting ourselves to this century, we must note principally the influence of Sir Walter Scott. Scott is, of course, our first great romanticist. The dreaming boy, drinking in stories from the lips of old Scotch wives, was to satisfy with them the thirst of his manhood's day for the sparkling draught of romance. In 1802, he published 'The Minstrelsy of the Scottish Border.' In this collection, the result of patient labor and research, forty-three old ballads appeared for the first time. The publication of Scott's collection did not make an excitement so great as the surprise of its prototype, Percy's 'Reliques'; but it came in a ripper time. To Coleridge and to Keats the ancient ballads appealed as to according temperaments. Both felt the suggestion of mystery and romance in which these ballads delighted, and the 'Ancient Mariner' and 'La Belle Dame sans Merci' have a certain likeness of tone and touch that mark a kinship of school and time. Walter Pater says the highest type of poetry reduces the distinction between matter and form to a minimum. 'La Belle Dame sans Merci', approaches this standard. A few short verses tell its story, and it is almost impossible to define how its effect is produced. Like the Scotch ballads, it hints of a spirit world, with powers of evil influencing this. It appealed to Rossetti's imagination, and one of his earliest paintings was an illustration of the knight on the pale steed, the faery maid, the meadow starred with daisies and fatal poppies, and the dark mysterious wood, and the pale moon low on the horizon. It was the second of the starting-points for the Pre-Raphaelite ballad of Morris and Rossetti.

These artist poets found in the world opened to them in old-time legends their escape from the hideousness of the modern world. Morris, "the idle singer of an empty day," as he called himself in his earlier years, told the stories of 'The Earthly Paradise' with no aim beyond delight in telling them musically. He steeped himself in the mediæval spirit, delighting in its love of color, passion, pageantry. His ballads are worthy of "the new middle age evoked by the romanticists". 'Shameful Death', 'The Haystack in the Floods', and others, have the true ballad spirit of drama and fate. In Morris's poems, we note a gradual choosing of subjects of strength, as his own spirit quickened. He could

not be deaf to the cry of the city, and answering the cry, he left his early dream-world to try to realize beauty in the present.

One of the Brotherhood, however, lived and died in oblivion of aught but beauty. For Dante Gabriel Rossetti, the modern world was not. He thought and dreamed and worked, true always to "that Lady Beauty, whose gaze struck awe, following her daily, passionately, and irretrievably." In his work, then, we find the closest following of truth of beauty and emotion, the keynote of Pre-Raphaelism.

The old ballads appealed to Rossetti with their undertone of weirdness and mystery, their intense loving and hating, their emotion reflected in aspects of nature, and their quaint stiff setting of refrain and idiom. These natural growths of the antique time, which Rossetti sought in spirit, were more real to him than any modern tale. He hailed them as magic cloud boats on which he could escape from our dusty, toiling nineteenth century, and from their safe retreat he spun ballad stories of his own.

Let us consider briefly some of Rossetti's ballads, comparing them with the older ones.

'Sister Helen', a ballad of superstition, suggests 'Binnorie' a little, and in theme, 'Lord Thomas and Fair Annet'. The characters are simpler in the older ballads. In 'Binnorie', the jealous older sister yields to a sudden impulse to drown the beloved one, and is betrayed by the harp-strings made of the dead girl's hair. In the second, Lord Thomas is false to his true love and dies of remorse after he sees her beautiful wraith. In 'Sister Helen', Rossetti uses the refrain with much art, changing it to suit the story's progress, unlike the simple monotony of the old refrain. He makes the evil charm very real, and catches much of the spirit of the old ballad of superstition.

'The Staff and Scrip', a story of chivalry, has the romance of the old ballad. Rossetti does not use the ballad stanza nor the refrain, and he uses little of the old phrasing. Almost the only instances are—

"The first of all the rout was sound,
The next was dust and flame."

and the use of the question and answer:

"Oh, what is the light that shines so red?"

"Oh, what are the sounds that rise and spread?"

Yet the language with wonderful art expresses the story. It is richly broided as a queen's poem should be, yet quaintly stiff as the armor of the knight who serves her. This seems to me one of the most beautiful of modern ballads, with its simple story of a knight's love and devotion and a queen's fealty.

In 'Troy Town', the story of the cause of the Trojan War is told in Helen's pleading prayer to Venus for Paris's love. The refrain is the

*A university extension paper of the South Philadelphia Centre, 1898.

same from beginning to end, as the fall of Troy was sure from the first lighting of the unholy love. 'Eden's Bower' tells in ballad style the story of another fall. Both of these ballads imitate in form rather than in spirit the older ones.

'Rose Mary' is a much longer ballad than any so far considered. It is again a story founded on a superstition,—that the beryl stone reveals the future to the pure. The refrain becomes in this the song of the beryl spirits, telling the story in a different phase, and is a little long and unwieldy. The line, "Death and sorrow and sin and shame", repeated more than once, tells the theme of a rather complicated story. The final triumph is Rose Mary's purification in her own death as she shatters the beryl stone.

'The White Ship', in its disaster on sea, suggests of course 'Sir Patrick Spens'. There is no hearty, brave, quick-tempered Sir Patrick, "the best sailor that ever sailed the sea"; but there is a pilot whose religion is devotion to his king, be he good or bad, and who dies rather than return without the king's son. An old ballad would hardly have complicated a character like that of the prince, who had given eighteen years to the devil, by the redeeming act of grace that cost his life. The double refrain has the key of the story:—

"Lands are sway'd by a King on a throne,
The sea hath no King but God alone."

'The King's Tragedy' is a splendid story of loyalty and bravery in a woman, instead of a Hugh Montgomery. The grace and nobility of the king and queen give the poem added charm. Rossetti used in this the ballad metre, as suited to the old Scotch tale, and also many of the old ballad words, such as teen, soothfastness, dight, brast, dule, dree, bale, and ban. The superstitious element is brought in with much art: the wild sea-shore, the old witch who foretells the king's death by her ghostly vision, the sympathizing moods of nature. The beauty of the evening spent in song is contrasted with the terror of the midnight; and the courage of the king's friends brings out the treason of his enemies. The story ends with the queen's vengeance on the black-hearted courtiers, in spite of her breaking heart; and through it runs the simple spirit of the heroine who tells it, Kate Barlass.

Rossetti's genius has made out of the old ballad setting a new and beautiful thing. He has used its dramatic power to tell most vivid tales; its lyric sweetness to enhance the beauty of his imaginations; its quaint refrains to make haunting melodies; its mystery to express a surer fate than even the ancients knew, one interwoven in the being of his characters; and, penetrating to the heart of his theme, he has

come nearer than any other modern balladist to the unconscious story-telling of the past.

In spite of all, however, Rossetti does not touch us as does the old ballad singer. His attitude is, whether good or ill, somewhat a pose. He is no Romanist, though he uses all the color and mystery that religion will give. He is not interested, heart and soul, in the story he tells. That is why the "old, unhappy, far-off things", with their lack of art, touch us with a breath of earth and humanity that Rossetti's ballads cannot give.

ELIZABETH B. WALKER.

STAR OF HOPE, STAR OF LOVE.

Star of hope, star of love,
Did you see it from Heaven above?
Love was sleeping, hope was fled—
Did you see what Nelly did?
I know it was only the back of my head—
But did you, did you, did you, did you,
Did you see what Nelly did?
You're my witness, star of joy!
Was it a girl that kissed a boy?
Was it a boy that kissed a girl?
Oh, happy worl'!
I don't know!
Let it go!
I thought I'd have died, and nobody missed me,
But Nelly has kissed me! Nelly has kissed me!
Come down! come down!
Put on your brightest crown!
Slip in with me among the clover.
Now tell me all about it—I'm her lover!
Did you see it? Are you sure?
Is she lovely? Is she pure?
Smell these buds! Is that her breath?
Will I love her until death?
Ah, little star! I see you smiling there
Upon Heaven's lowest stair!
I know, I know
It's time to go;
But I'm only waiting till you have blessed me,
For Nelly has kissed me! Nelly has kissed me!

—From 'Captain John and Captain Hugh.' By the
Rev. T. E. Brown.

NEAR AND FAR.

The air is full of perfume and the promise of the spring,
From wintry mould the dainty blossoms come;
There's not a bird in all the boughs but's eager now to sing,
And from afar a ship is sailing home!
The cherry-blossoms, all lightly blown about the verdant
sward,
With silver fleck the dandelion's gold;
The jasmine and arbutus breathe the fragrance they have
stored;
The crumpled ferns, like faery tents, unfold.
And low the rills are laughing, and the rivers in the sun
Are gliding on, impatient for the sea;
The wintry days are past and gone, the summer is begun,
And love from afar is sailing home to me!
Ah, blessed spring!—how far more sweet than any spring
of yore!
No note of all thy harmonies is dumb;
With thee my heart awakes to hope and happiness once
more,
And from afar a ship is sailing home!

—Florence Earle Coates, in 'Poems.' Boston: Houghton, Mifflin, and Company.

Reviews.

Friedrich Nietzsche.*

The Macmillan Company are doing good service in presenting the works of Friedrich Nietzsche to the English-speaking public in such admirable translations. The order of publication, indeed, is somewhat unusual: to begin with vol. XI, go back to vol. VIII, forward to vol. X, and once more back through vol. IX to vol. VI, reminds one of Dogberry's famous charge: "Marry, sir, they have committed false report; moreover, they have spoken untruths; secondarily, they are slanders; sixth and lastly, they have belied a lady; thirdly, they have verified unjust things; and, to conclude, they are lying knaves." The irregularity of publication is somewhat unfortunate, whether we accept Nietzsche's own characteristic estimate that his works exhibit the progressive development of a great idea, or, as I should say, if one wishes to show clearly that they are successive phases in the degeneration of a brilliant but unsound mind. That Nietzsche is a clear instance of paranoia there can be very little doubt; and, though Dr. Max Nordau has hopelessly damaged his case by exhibiting a man of the highest musical genius like Wagner as a "degenerate", he is undoubtedly right in his general characterization of Nietzsche. Too much importance, however, is apt to be attached by experts to the mental condition of an author in their estimate of the value of his ideas. Such men as St. Francis of Assisi and Rousseau prove that a man may be abnormal, and may yet be the exponent of a great, though one-sided, truth. Nor is any weight to be attached to such special pleading as that of a writer in the 'Quarterly Review' for October, 1896, who solemnly assures us that Nietzsche "paid with his intellect for his heterodoxy"—an argument for orthodoxy the utter fatuity of which is at once obvious when we recall the names of such absolutely sane, though by no means orthodox, writers as Huxley, Darwin, and Helmholtz. Avoiding these two pitfalls, I propose to ask whether Nietzsche has any claim to be ranked among the great philosophers, as his admirers contend. That he had a marvellous gift of picturesque expression he who runs may read; but it is not by picturesque expression that a writer can win a place in the Valhalla, where abide the "masters of those who know". Some of the greatest thinkers possessed a style almost perfect, like Plato; while others, of

whom Immanuel Kant is a typical instance, were prolix, labored, and involved. It is therefore a "separable accident" in a thinker that he has unusual felicity of expression. One faculty, however, all the greatest philosophers possess,—the faculty of entering sympathetically into the ideas of others, and adopting an impersonal point of view. Tried by this simple test Nietzsche is found wanting. Here is his statement of English Utilitarianism. "Unselfish actions—such is their decree—were originally praised and denominated 'good' by those to whom they were manifested, i. e., to those to whom they were useful." This is a travesty. By the utilitarian those actions are called "good" which are fitted to bring the greatest amount of pleasure—not to oneself—but to the whole community. Nietzsche has not a glimpse of the real defect of the utilitarian doctrine, which lies in the false identification of "good" and "pleasure", and he foists in a distinction between the "good" of two sections of the community, because he makes that distinction himself. The truth is that he knows nothing of the great thinkers of the past except what he has learned, or rather mislearned, from his philosophical father, Schopenhauer, and his pages prove beyond doubt that he is incapable of following any connected system of ideas. It is only blind devotees like Kaatz who can admit that his works are "totally wanting in organic structure", and yet imagine that he is a great thinker. As a thinker he is naught: he cannot think, he can only feel, and describe his feelings with a wonderful vividness which men like his editor, who naturally despises Hegel, take for "depth" (a favorite term of his own, by the way).

What is called the "philosophy" of Nietzsche can be stated in a few words. At the beginning of civilization we find two opposite types of man, endowed by nature with contrary impulses. Both were as yet devoid of moral ideas. But somehow the strong organized themselves—not from impulse, but from necessity—and then they fell upon and enslaved the weak and cowardly, with their looser organization. Then it was that the ideas of "good" and "bad", "good" and "evil", arose. A new movement began with the revolt of the slaves—the most perfect type of whom are the Jews—who originated what we know as Christian morality. So far this "slave-morality" has triumphed, every uprising against it having proved unsuccessful; but the future lies with the "master-morality", of which Nietzsche, or "Zarathustra", is the prophet. Then men will return to the non-moral stage, which is "beyond good and evil", i. e., beyond the miserable, fawning, lying morality of Christianity. This is in sum the "deep" philosophy of Nietzsche. His editor

*The Works of Friedrich Nietzsche. Edited by Alexander Tille. Vol. VIII, 'Thus Spake Zarathustra.' Vol. X, 'A Genealogy of Morals.' Vol. IX, 'Beyond Good and Evil.' New York: The Macmillan Company, 1897.

admits that the argument from philology is weak, and informs us that his author "knew that the historical side was his weakest point". But Nietzsche did not regard either as "weak". He tells us that he was "put on the track" to his great idea by philology, and he charges the English "historians of morality" with an entire lack of the "historical spirit," adding that "the botchery of their genealogy of morals becomes manifest right at the outset." These are not the words of one who "knew that the historical side was his weakest point". Nor in truth is it: all his "sides"—philological, anthropological, biological, psychological, and ethical—are equally "weak"; there is no solidity in him from beginning to end, but either a resurrection of exploded ideas or a wild travesty of life and history. The man who could connect "bonus" and "bellum" (which come from two distinct roots, as Fick shows), who could give, as the original meaning of "malus" and *μῆλας*, "black-haired", and who actually commits himself to the antediluvian etymology which connects "good", "God" and "Goth", was certainly "weak" in philology. A writer who speaks of man as divisible into two races—a "blond" and a "black"—and who fancies that the former was originally actuated only by a lust for cruelty, knows nothing of anthropology. One who supposes that he has disposed of human freedom by the denial of a separate and independent "self" (which nobody who knows what he is about maintains), and seeks to substitute for it a mechanical play of forces, in defiance of his own perpetual exaltation of the very "self" he pretends to deny, is merely repeating the materialistic clap-trap of which people are tired, and revealing his utter incompetence as a psychologist. Let us, however, look shortly at the theory which is to prove that, for more than two thousand years, humanity has been on the wrong track, and must revert to the "master-morality" of pure impulse.

The quality of Nietzsche's doctrine may be readily seen by any one who seriously examines his derivation of "bad conscience." According to his account the master-race, at the time when they subdued the weaker race, were irresponsible "beasts of prey", with a natural and innocent lust for cruelty. And yet these "beasts of prey" were, by his own account, better "organized" than their victims. It never seems to have occurred to him that, before they could have reached this superior degree of "organization", they must have passed through long centuries of moralization, in which the animal instincts had been transformed and spiritualized. "Right" and "wrong" therefore not only existed, but were embodied in an organized community. Nietzsche, starting from the false and self-contradictory assumption that society did

not yet exist, derives "bad conscience" from the fretting of the "blond beasts of prey" (this very "organized" community!) against the "bars of society". But he cannot be consistent even here, and he goes on to tell us that "good" and "evil" were the creation of the "slaves". It is they who, in some unexplained way, have effected the "transvaluation of values", and thus originated "bad conscience." But the slaves, on his own showing, could not feel the "noble" instinct of cruelty, for the simple reason that they did not possess it; and therefore "bad conscience" cannot be in them due to the "instinct of freedom, suppressed, drawn back and imprisoned in consciousness and finally discharging and venting itself only inwards".

"Right" and "wrong", we are told, are the "creation of law". The Greek Sophists said the same thing long ago, and the fallacy was repeated by Hobbes, who, like Nietzsche, imagined that man was by "nature" entirely selfish and rapacious. "Justice" is the "creation of law" merely in the sense that law establishes what the reason of man declares to be reasonable. Nietzsche forgets that, could we revert to his imaginary state of "nature", there would be nobody to "exploit". With the crack-brained enthusiasm of his kind he fancies that, when society has been wrecked, and with it the very conditions which give room for eminence in any direction, the advantages of society will still remain.

I fear that what has been said may to some seem like breaking a butterfly on a wheel, and my only defence is that Nietzsche has been spoken of, by those who ought to know better, as a great "philosopher", who must be reckoned with. The real fact is that his influence is due to that impatience of the slow movement of human progress which at times we all feel, and to that revolt against a purely negative morality, which has been in operation ever since the beginning of the modern world, and which Nietzsche, like so many other hasty and un-historical thinkers, falsely identifies with the "Die to live" of Christianity. The hectic brilliancy of Nietzsche will no doubt for some time attract to his banner many of those who will always be found in some cave of Adullam; then they will find a new exponent of their discontent—probably one who will follow precisely the opposite track,—and "the unhappy and insane Nietzsche", as even Hirsch, who so manfully defends the sanity of modern men of genius, calls him, will be heard of no more.

JOHN WATSON.

Nor weal nor stern war nor red ruin and the breaking up of laws are for men to take or leave. Fate hath all things in her hands, and now to this land now to that she bringeth disaster's flaw.—Bacchylides.

A Literary History of India.*

The lectures delivered at the Johns Hopkins University this spring on the Turnbull foundation treated of The Poetry of India. The larger audience in three continents whom Professor Lanman's name and theme attract will wait with eagerness for their publication. Happily, too, we may expect soon to have in Edmund Gosse's *Literatures of the World* the History of Sanskrit Literature which Professor Macdonell of Oxford is preparing. These are welcome indications of the recent activity in summing up the results of Indian scholarship, of which the fullest expression is the magnificent 'Grundriss der indoarischen Philologie und Altertumskunde' now appearing under the direction of Professor Bühler of Vienna.†

A century ago, when translations from the Sanskrit began to be made, the study of the newly found literature awakened lively hope. Men turned to the writings of India to find new revelations of beauty, new treasures of wisdom,—new, yet antedating the literature of Greece, in part perhaps its source. Masters of expression, particularly in Germany, made translations to which we still turn with pleasure, and their own works embodied the Hindu feeling for nature, the Hindu love of the marvelous.

Comparison of the language with the others familiarly known as Indo-European made clear the existence, at a time before all records, of a language and civilization not wholly lost. To the work of restoring them scholars gave themselves eagerly. The study of the history of the several languages made the comparison of the earliest forms significant, and the method developed in linguistic studies was employed in investigations of the history of the law, customs and religious conceptions of the Indo-Europeans. In all these the Indian records, because of their antiquity and fulness, have been of the first importance, and the interest they first secured was in this way broadened and deepened.

The Vedic literature, at first inaccessible to European scholars, called forth on its appearance like expressions of wonder. A more critical study has modified the once received belief in its primitive character, and compelled the recognition of the fact that, whether the tradition carries us back fifteen centuries or twenty or more before the birth of Christ, a long period of development is presupposed. Precise dates for the compilation of the several texts cannot be assigned, but grammatical and

stylistic variations and expressed or implied references in some collections to others enable us in a general way to determine their order, in part to mark stages in their growth. So intimate too is the relation of the Vedic tradition to the subsequent developments that by means of it the whole Sanskrit literature may be organized.

The general course of intellectual movements in India, the names of the great leaders, the lessons they taught, may be learned from the literature, but such definite understanding of the succession of events as, for instance, Greek writers of the classical period afford, is not attainable. Before the time of Buddha there is no chronology, while subsequently whole centuries at times are meaningless. Future study may do much. Coins have recently been made available for historical study; the systematic publication of inscriptions has been undertaken; the relations of the several eras are coming into clearer light. From these and other unimaginative sources and from allusions here and there in Sanskrit writers we may yet, as Professor Cowell feels sure we shall, be able "to map out the history of ancient India in broad, definite outlines, century by century". For the present, however, we must be content, for the most part, with such indications as the literature affords.

Messrs. Charles Scribner's Sons are bringing out a Library of Literary History. "There is for every nation", says the editor in an introductory note, "a history which does not respond to the trumpet-call of battle, which does not limit its interest to the conflict of dynasties. This—the history of intellectual growth and artistic achievement—if less romantic than the popular panorama of kings and queens, finds its material in imperishable masterpieces, and reveals to the student something at once more vital and more picturesque than the quarrels of rival parliaments. Nor is it in any sense unscientific to shift the point of view from politics to literature. It is but a fashion of history which insists that a nation lives only for her warriors, a fashion which might long since have been ousted by the commonplace reflection that, in spite of history, the poets are the true masters of the earth. If all record of a nation's progress were blotted out, and its literature were yet left us, might we not recover the outlines of its lost history?" In such a library a volume on India finds an appropriate place.

The author, Mr. R. W. Frazer, has won favor by a collection of short stories of Indian life, 'Silent Gods and Sun-steeped Lands' and a volume on 'British India' in the 'Story of the Nations'. A former member of the Indian Civil Service, he is unusually fortunate in adding to an appreciation of the benefits that the

*'A Literary History of India.' By R. W. Frazer, LL. B. New York: Charles Scribner's Sons, 1898. 470 pp.

†Since this was written, word has come of the sudden death of Professor Bühler in the midst of his labors.

presence of the British has conferred on the country, a sympathetic insight into the native character. Both are evident in the present work, and indeed chiefly give assurance of its success. The history of India passes before us as a great drama in which the Aryan fights against great odds for very life.

India is the world's enchanted garden, possessed of every charm of sensuous beauty, inviting slumber and dreams, "where the heavens, the waters, the earth, and all that it contains, the very air itself, seems to rest profound and calm in the unison of sleep". Time after time through the passes of the north-west conquering armies have made their way into its rich plains, there soon to succumb to the subtle influences of nature and give place to new invaders. The lesson of history is unmistakable. If the British would maintain their power in India, they must continue in the policy of constantly recruiting their forces from home. Only by a power whose strength and vigor are thus assured can the country be unified and made ready for the place in the world's life that its extent and resources, its splendid past, and the intellectual keenness of its people deserve. *Ita digerit omina.*

The indications which Vedic hymns, Brahmanas, and Upanishads give of the extension of Aryan rule over northern India, the beliefs of the new-comers, the elaborate development of their sacrificial rites, their eager search for the eternal, need not be mentioned here. Mr. Frazer introduces them in the course of a description which in general accords with the prevailing views of scholars. With the conceptions of the worth of living he is particularly concerned. "Throughout the hymns", he says, "there is no weariness of life, no pessimism. The day's work had to be done, a new home won with sword in hand, and there were friendly gods to cheer on the warriors. The time had yet to come, as come it does to all, when the sword was laid aside, and man shudders at the thought that in the fight for advance and progress he must take his weaker brother's life, and blast all the ideals which set peace and goodwill to all men as the prototype of heavenly mercy". Yet even in the hymns appear those "obstinate questionings" ever unsatisfied, and "underlying all is no uncertain sound of the sad wail that ever and again murmurs from the seer's soul, declaring that man's proud answers but mock at its yearning cry to know the invisible, the unbound".

A chapter on the doctrines of the Upanishads prepares the way for a discussion of Buddhism, of the dependence of the movement for success on the personal influence of the Buddha, and its inability, when his personality faded away, to cope with the power of Brahmanism. The

chapter dealing with the Law Books describes "how the Aryan law-givers strove with what at first sight seems an infatuation almost suicidal to curb any tendency towards cohesion of the varied people or intrusion of outside influence which might have fused the old with new life." "The history of this subject is dismal, and would be trivial were it not the turning-point for the future of India. It shows how the Aryans spread among inferior races in numbers insufficient to exterminate them, or drive them from before their path, as was done by the Aryans in America or Australia. They dared not chance the risk of intermingling with them and depend on their own physique and constant recruitment from new arrivals to preserve their own racial characteristics predominant. As a consequence the Brahmans followed the only course open to them if they were to preserve their own national characteristics and impress their language and culture, such as it was, over the lands where they spread. They had to hold themselves, as far as possible, free from any contaminating influence which might probably have undermined their very existence as a more gifted, more refined race, with higher developed mental tendencies than the dark-skinned people with whom they found themselves in contact."

The Vedanta philosophy and the Epics are less significant for the author's purpose; yet the interest attaching to them justifies their being given a place here. The same may be said of the chapter on the Drama. The inscriptions of Açoka, the account of the traveler Hiouen Tsang and Bana's Harsha Carita are drawn on for a slight sketch of the times of the early empires. Then follows a fuller account of literary activity in southern India as shown in the Tamil lyrics and the work of the three great commentators, Cankara, Ramanuja, and Madhava.

Two instances we have in which progress was made toward the unifying of India, under Açoka and under Harsha. "The alliance made by Asoka with Buddhism brought to him no peace nor to his empire security. His end was full of trouble and sorrow. . . . The picture is the most pathetic in the whole vista of the struggles of humanity to reach and realise the ethical ideal, regardless of the stern dictates that decree the victory to the best fitted, physically and mentally, to maintain his place in the strife of life." For Harsha, too, "the extent of India was too vast; the incongruous race-elements it held too diverse and scattered; the caste restrictions too firmly planted; the religious divisions too deeply founded in the life history of the people." Thus for centuries the riches of the country remained a prey to rough invaders. From the troubled times described in the chap-

ter entitled 'The Foreigner in the Land', the reign of Akbar stands out in pleasing prominence. The contemporary of Elizabeth in England, his glory like hers is brightened by a magnificent display of literary power. The work of the greatest of the company of poets has even been rated by Grierson not far behind Shakspeare's.

The closing chapter, 'The Fusing Point of Old and New', is of especial interest. British rule has given India a welcome freedom from disturbance. It has moreover by its encouragement of education brought the younger men into contact with new ways of thinking. The result is seen in the liberal religious movements of recent years. Slowly but surely the barriers between classes are breaking down, and a united people is forming. The development when the leaders of Indian thought, "infused with all the best of the spirit of the East and West, rise up to proclaim that East and West have met, and from the union new forms of thought, new modes of artistic expression, new ways of viewing life, new solutions of religious, social, and moral problems have been produced, as produced they must be, is one that the whole past history of the world teaches us is to be watched with hope, not fear or doubt."

The importance of the book, especially in view of the author's acquaintance with the people of India, will readily be recognized. The few inaccuracies of statement and the defective scholarship appearing here and there do not sensibly impair its value. When a second edition is called for these faults can easily be removed. Then, too, greater consistency in the spelling of Indian names and more careful revision of the printed page will be desirable.

A. W. STRATTON.

Old Virginia and Her Neighbors.*

A CHAPTER IN THE DEVELOPMENT OF THE UNITED STATES.

We have in these two delightful volumes the fifth installment of what Prof. Fiske is doubtless planning to be a complete history of the United States. In his previous volumes on the Discovery of America, the Beginnings of New England, the Revolution and the Critical Period of American History, we have learned to admire his broad and accurate scholarship, his masterly power of generalization, and his graphic style. Naturally we expected to find the same qualities in these volumes and we have not been disappointed. It was somewhat more questionable whether we should find the New England scholar approaching this field with a

sympathetic mind, mastering the sources and entering into the life of those whose story he was telling. But in this as in his previous studies he shows an open mind, a fine ability for seeing things in a true historic perspective, and a judgment unclouded by passing prejudices. Of course Prof. Fiske has his marks of our common mortality. He has his little prepossessions and he displays them with accustomed frankness. For example, he does not hide his "free trade" sentiments under a bushel; and we are not surprised, but only amused, when he says in his discussion of West Indian piracy (II. p. 346): "Like all semi-barbarous governments, the court of Spain pursued a highly protectionist policy." We have been familiar with these delicate criticisms on a settled policy of our country since Prof. Fiske first began to write history. But such things are but trifles in so good a book. It is delightful to read so able a piece of constructive criticism as we have in the account of Captain John Smith, and the admirable judgment with which really significant facts are selected and grouped, and the distinctness with which they are presented is most satisfactory.

The work begins with a chapter on the 'Sea Kings,' and we are made to see the place that the discovery and colonization of America occupy in the history of the world. There is no belittling of that place or of the men who were the actors in the drama of the dawn. On the contrary we are told: "A due appreciation of the significance of the discovery of America gives to our history from its earliest stages an epic grandeur, as the successive situations unfold themselves, and events with unmistakable emphasis record their moral." We are then made to see what is particularly notable at this hour, that the history of America is one phase of the struggle of the English race with the Spanish for domination. In it is largely written the story of the fall of one mighty empire and the rise of another, and in that story the lessons for the student of human life and human institutions are very many and very impressive.

Not only is the episode of John Smith's career in Virginia ably dealt with,—especially illuminated, as it is, by Prof. Fiske's unusual knowledge of our Indian customs,—but the less inviting incidents are studied with painstaking care and presented with rare saneness. Thus, if we compare the treatment of the starving time under Dale with the same period as presented in Mr. Eggleston's recent work, or the strong and faithful portraiture of the Scotch-Irish with some of Mr. Sydney G. Fisher's caricatures, we readily appreciate how superior is our author's ability for seeing men and times as they were. The scope of this review will not

*'Old Virginia and Her Neighbors.' By John Fiske. Two volumes, 800 pp. xxi, 318, and xvi, 421. Boston and New York: Houghton, Mifflin, and Company, 1897.

permit us to dwell upon the details of the large canvass that is before us. But we can say with emphasis that these volumes are full of admirable work, carefully done. They give a much higher character to the early years of Virginia than is popularly attributed to them. The common view that there were few or no Puritans in the Southern colonies, is corrected, and the dependence of America upon the vigor and deep conscientiousness of this element in her population is shown to have been as real in Maryland, Virginia, and the Carolinas as in New England. The present age may scoff at the hard doctrines of the Calvinists, but the men who professed these doctrines—which were as high as they were hard—whether English, Scotch, Scotch-Irish, Huguenot, Germans of the Palatinate, or Dutch, hewed down the forests, scaled the mountain barriers, and shaped the institutions of free America. And Prof. Fiske makes it very clear in these pages. It is doubtless surprising to many to learn that at the time of the Revolution three-fifths of the people of Virginia were dissenters, three-fifths of those of Maryland were Puritans, South Carolina was strongly Puritan, and North Carolina largely so. And to be assured that “the Puritan theory of life made it imperatively necessary to set a high value on education” is a gratifying substantiation of the long rejected claim that, though the free school system was not the usual form, sound education was not neglected in the South.

In addition to the necessary topics of Colonial history, the subjects discussed are frequently illuminated by explanatory passages of great interest. Thus the excursions on “counties palatine,” and on the nature of English nobility, in the second volume are especially noticeable.

We do not often note a positive error of statement, yet Madison’s college graduation is misdated as 1772 (for 1771), and the first exportation of turkeys to England is certainly put much too late when referred to Newport’s return in 1608. We have more often occasion to question a judgment, as when Madison’s part is held to have been greater in the composition of the *Federalist* than Hamilton’s (II, p. 254), and we must take very strong exception to the statement that “after the abolition of the African slave trade in 1808 had increased the demand for Virginia-bred slaves in the states farther south, the very idea of emancipation faded out of memory” (II, p. 191). We think in the first of these instances the reason given is specious rather than real, and in the second our author must have forgotten the so-called “Great Debate”, of December and January, 1831 and 1832.

ETHELBERT D. WARFIELD.

Modern France.*

The period of French history which includes the rise and development of modern France is not one of which it is easy to tell the story. The succession of events is so rapid, the changes are so sudden and inexplicable, the relation of cause and effect is oftentimes so impossible to trace, that one is liable to search in vain for a guiding thread in this bewildering maze of complications. And when one tries to condense this complex history into a single volume of 500 pages, the task only becomes the more difficult. This is what has been attempted in the latest addition to the ‘*Story of the Nations*’ series by André Lebon,—to tell the story of modern France from the outbreak of the Revolution in 1789 down to the present time in a single small volume. Has the attempt proved successful? Certainly the author has not written a comprehensive history of France during this period. It is not of France as a great European power that he writes; the all-important foreign relations are scarcely referred to; it is the story of the internal development of that country that he tells us. His history is, furthermore, essentially a political history of modern France: the social life of her people is not described; her intellectual development is but briefly outlined, and that outline is given in separate chapters, one on each of the three divisions of the period—1789-1815, 1815-1848, and 1848-1895—inevitably suggesting, what we know to be really the case, that these chapters were added as a sort of after-thought to a work which dealt originally with political history alone.

If it was necessary to confine himself to such a narrow field, M. Lebon has chosen well in restricting himself to political history, for it is the work which he is best fitted to do. Though he modestly announces himself on the title-page as a “member of the chamber of deputies”, he is much more than that, having long been prominent in the political life of his country and being at present the minister for the colonies in the Méline cabinet. As might have been expected from such a man, he devotes himself almost exclusively to the rise and fall of the various governments with which France has been so abundantly favored since her great Revolution. He shows why the various political systems have failed, he tells us how the present form of government came to be established, and we are glad to note that he evidently believes in the stability of his country’s institutions, looking upon the Boulanger episode as

*‘The Story of the Nations: Modern France, 1789-1895.’ By André Lebon, Member of the Chamber of Deputies. New York and London: G. P. Putnam’s Sons, 1898. xviii-488.

a strong testimony to their "solidity and elasticity." M. Lebon regards the overthrow of these successive governments as occasioned by the struggles of the nation for the attainment of equality and liberty. Both have now been realized, and though in the last decade the Republic has not been successful in bringing "parliamentary institutions to a normal state of activity," our author is optimistic for the future, and apparently looks for the formation of a strong political party which will solve many of the difficulties, and find the *modus vivendi* for liberty and equality "which shall contribute to the progress of democracy". In the meantime, he concludes, "France is peacefully living and developing its resources side by side with, and independently of, the sterile agitation of her politicians".

M. Lebon is better known to the outside world as a professor of comparative constitutional law, and the author of several works on the law and constitution of France. We are not surprised, therefore, to find him devoting a large part of the present history to constitutional changes, though we cannot but regret to see so much attention given to the successive constitutions of the Revolution, which were after all of only temporary importance. One cannot help wishing that our author had been of the same mind as the Paris bookseller, who replied, to a request for a copy of the latest constitution, that "we do not deal in periodical literature".

In any series of books by different authors the volumes must necessarily be of unequal merit. However, in spite of the limitations that have been criticised and certain defects in style and diction for which the unknown translator is evidently responsible and which somewhat mar without seriously detracting from its value, Lebon's 'Modern France' is to be ranked among the best of the 'Story of the Nations' series, and the publishers are to be congratulated on having obtained the work of so eminent an authority.

MAX FARRAND.

Elizabeth Barrett Browning.*

"Contemporary letters are facts," says Newman; and the truth cuts both ways. In how many cases are these facts discreditable to the authors of them! How often do they show that the writers had neither the heart nor brain to make good letters, or, with these necessary gifts, had not the time to be kind or even courteous to their nearest and dearest. How few would care to have the story of their lives

written by their letters. The test is too severe. But in the case of Mrs. Browning, the free-flowing letters of more than thirty years, dashed off without a thought of publication, constitute not only the noble monument of a noble life but literature with a character all its own, breathing the charm of reality. Her friends have done well in making these letters public. The world is richer for knowing what manner of woman the writer was.

The main facts of Mrs. Browning's life have long been known—her studious childhood, her great loss in her favorite brother, her long invalidism, her romantic marriage with another poet, her life in Italy and thorough identification with the cause of Italian freedom. The letters now make these events comprehensible, give them the necessary setting and mental background, and form them into one consistent whole. The editorial skill shown in selecting and arranging the materials deserves the highest praise.

Until the time of her marriage, Miss Barrett lived the cheerless life of an invalid recluse, buried in one room of a dreary London house of the pre-Victorian type, lifted from bed to sofa and back again, fearing the east wind "like a tiger," and painfully building up strength in the summer, only to suffer the inevitable relapse in the winter.—Penelope's web, she calls it herself. Not only this, but with "two sets of nerves always out of order" and long years of illness, she became so sensitive that a single untender word, the mere echo of harshness was enough to send her off in a swoon and make her ill for days. But it is doubtful if brighter, cheerier letters ever came from a sick room. For a woman of her strong faith in the goodness of God, there could be neither vain dashing of herself against her prison-bars nor weak puling. Nor are manifold resources lacking,—books and pets, a few true friends, and a goodly fellowship of dreams. The putting up of a bookshelf, the gift of a plant was an event in that lonely life. The earliest letters carry with them an indefinable flavor of English spinsterhood, just a suggestion of middle-class, Evangelical primness. Later in life, the conventional was her horror (she reveled in Balzac and Dumas; and once attended a masked ball). And as she left that chamber-tomb in the "long unlovely street" for the freedom of France and Italy, and London fog for the sunshine of the South, her whole being seemed to blossom and burgeon. As her friends told her, she was not "improved but transformed."

For very young readers of these memorials, it will be a revelation to find that neither youth, nor health, nor strength, nor money is necessary for happiness. Love is enough. The incredible, the impossible thing happened. This

*The Letters of Elizabeth Barrett Browning'. Edited with Biographical Additions by Frederic G. Kenyon. 2 vols. New York: The Macmillan Co.

little invalid no longer young was loved for her own sake by a man who was also a poet. They married and, in this fairy-tale come true, they were happy ever after. In all the records of literary people there is nothing like the story of this perfect union. "Surely," she writes, "no woman ever was so happy before."

Perhaps the two chief impressions left on the mind by Mrs. Browning's verse are wilful ruggedness of form, and pensiveness. She sings, but with a catch in the throat and tears in her voice. These letters furnish the necessary correctives to such ideas. Never were letters more spontaneous, more utterly devoid of pose, or pedantry. They are the swift, impetuous outpourings of a rich nature, dashed off, it is plain, in many cases, at top speed. But swift as they are, they are never careless or thin, or trivial. Almost every page reminds you by some flash of unerring insight into men or books or things that these are the letters of a woman of genius. But what takes the reader captive is not the head, but the heart.

She had an Englishwoman's love of pets and devotes no little space in the earlier letters to the doings of her doves and her wonderful spaniel "Flush", the hero of more than one poem. Few sisters and daughters have recognized as she did the claims of the blood-tie. Her family came first of all. The loss of her brother was a life-long grief to her; an unguarded reference to it years after literally struck her to the earth. She adored her father and even his incredible cruelty to her could not really estrange her. Then as friend, as wife, as mother, no woman could be more tender, more faithful, more devoted. The letters that tell of "Penini's" baby looks and sayings and doings are delightful for the natural mother's infatuation over the first-born. Flush and "Robert" and poetry and the destiny of Italy must all take a second place now, for a time at least, and that would be indeed a stolid reader who could refuse to be joyous in her joy. At the same time nothing could be farther from the truth than to imagine that she was all amiability, a "mush of concession" like Amelia Sedley. Her conceptions of truth and justice forced her to cry aloud and spare not, when the need came. She had the English gift of frankness, and knew how both to give and take. Her letters to Miss Mitford blaming her for an indiscretion, and to Chorley, the editor of the 'Athenaeum', remonstrating against his injustice are models. They are simply right. In defence of her ideas, such as the heroism of Napoleon le Petit, she could oppose her dearly loved husband. Much as she loved her country, she could lash unsparingly English narrowness and smug self-satisfaction. Much as she sympathized with Americans from the time

of Dickens's attack, she could write 'A Curse for a Nation'.

The secret of her life, what gave it meaning and unity, what sustained her in all her sore trials, what added significance to her great happiness was her simple, fervent Christian faith. That is written large on every page. There are times when the whole head is sick and the whole heart faint, when it seems as if

"Lieb' und Treu' und Glauben
Verschwunden aus der Welt."

In such a mood, one should turn to two of these letters, hers telling of her wooing and his telling of her death.

ARCHIBALD MACMECHAN.

The Later Renaissance.*

Ours is the age of the co-operative book, of the encyclopaedia of the world's thought, poetry or science, of the series *in extenso*. Men of fame and notabilities of all times are lined up before us in rows of twenty or fifty volumes; periods, epochs, and ages are bridged and abridged, and armies of writers conjoin under disciplined leadership to furnish us with the latest and best, the most perfectly bound and the most admirably printed books which wisdom can suggest or ingenuity devise. The volume before us is the sixth of a series of 'Periods of European Literature', extending from "the Dark Ages" to the "Later Nineteenth Century." This is one of the many books which have arisen of late years out of the interest felt in the study of what is called "comparative literature." The subject is one of deep interest and significance when properly pursued and in the hands of one competently equipped. It may easily degenerate into superficiality from the tendency which it may beget of taking long Pisgah-views, or into triviality from that delight in the discovery of parallels which has time out of mind been one of the besetting weakness of small scholarship.

The series before us is under the supervision of that indefatigable writer and projector of books, Professor George Saintsbury, to whom all scholars are indebted for his excellent 'History of Elizabethan Literature' and for much else that is good. The editor is himself a contributor of two volumes of the series, one of which, 'The Flourishing of Romance and the Rise of Allegory' has already appeared and been favorably received. Mr. Hannay's niche in the structure is the Later Renaissance, which he interprets to mean somewhat variously Spanish literature of the sixteenth and seventeenth centuries, English literature during the reigns

*'The Later Renaissance.' By David Hannay. 'Periods of European Literature.' New York: Charles Scribner's Sons.

of the Tudors, an even narrower treatment of French and Italian literatures, and silence as to all else. Six of the thirteen chapters, constituting nearly half of the volume, are devoted to Spain, three chapters to England, and as many more to Italy and Spain, with a concluding summary. The successors of the earlier Dutch and German humanists, the interesting if abortive classical school drama of those countries, the influences which begot such diverse but typical legendary cycles as Faustus and *Ulenspiegel*, the later outcome of mediæval satire, grotesqueness, and Grobianism without the limits of England and the countries peopled by Latin races, all of these things are not. Possibly the intricacies of the general design of the series demand a treatment of these matters in the companion volume on the earlier Renaissance, which has yet to appear and which apparently is yet to be assigned. It is one of the conditions of the book in series—an invention of the bookseller—that it can rarely be both a successful link and a self-sufficient unit. There is so much of interest in Mr. Hannay's volume that it would be ungracious to complain of deficiencies.

Mr. Hannay confesses in one place to "a less intimate familiarity with the Italian and Portuguese" as compared with Spanish, French, and English literature. In emulation of this spirit of frankness a similar confession as to Spanish literature is becoming on the part of the present reviewer. With this allowance, that portion of this book which deals with the literature of the tongue of Cervantes is evidently that in which Mr. Hannay is most at home. The sketch of Spanish literature is written with spirit and presented with skill. There is about it a sense of proportion, a directness and at times originality of speech which is not so apparent in other parts of the book. Thus it is a happy phrase to hit off "that rapid throwing together of accepted matter, which might be love adventures, or the news of the day, historical stories or religious legend in stock form" as "journalism of the theatres." Scarcely less effective is the statement that Spanish "classic poetry was born with an old head on young shoulders, and had no youth." The literary manner of Gongora, which it will be remembered, Lope de Vega described as consisting in persistently misplacing words and "never calling anything by its right name," is described as a "puerile mania for making people stare." Mr. Hannay affirms a certain slovenliness of style, a want of finish that comes of a nature easily content and reluctant unnecessarily to strive for excellence, as a pervasive quality of Spanish literature. It is of interest to learn that Lockhart, when he translated his Spanish ballads, was wont to improve not a little on his

bald original by the infusion of a poetry and spirit not Castilian. Indeed Mr. Hannay denies a genuine literary quality and distinction of style to the majority of Spanish and Portuguese writers, wholly exempting from this generalization neither Lope de Vega nor Calderon. To Cervantes alone does the critic grant a place amongst those who have reached an audience beyond the limit of nationality, and he reminds us that 'Don Quixote' is comparable to one of Shakspeare's dramas and that only one other of Shakspeare's contemporaries, Montaigne, shared with him and Cervantes that universality which gives each life for all time.

Mr. Hannay's chapters on French and Italian literature are equally able and sufficient. Again, but with freshness of treatment, is traversed the familiar story of the *Pléiade*, and the early dramas of Jodelle, Garnier, and Montchrestien written under Senecan influence and that of Roman comedy, and the sixteenth century writers of memoirs. The 'Satyre Menippée' the critic not inaptly likens to the *Marpelate Tracts* in England of a period nearly contemporary, suggesting the similarity of the conditions in the two countries which produced these early species of journalism. Mr. Hannay has contrived adequately to treat in a few pages the much written subject of the *Essais* of Montaigne. The chapter on the later Renaissance in Italy is mainly concerned with Tasso and Giordano Bruno. The former's 'Jerusalem Delivered' is cleverly described as producing the impression of "a small, graceful, and, in spite of its great historical original, unimportant series of events transacting itself without passion." In Bruno Mr. Hannay finds a real Faust whose strife was to grasp in passionate endeavor

"Was die Welt
Im Innersten zusammenhält."

In turning to the chapters of this book which concern the literature of England the reader cannot but experience a disappointment. Whether we look for a sketch in any sense complete or a treatment of the more important figures in anything like the proportions suggested by the rest of the book we cannot but feel these chapters inadequate. All this may be condoned, but it is regrettable that so good a book should repeat several of those popular errors in the history of English literature which, though long since corrected, maintain a persistent existence in works compiled in part at least at second hand. Few scholars continue now to repeat the blunder that places Donne amongst the poets of the reign of Charles I, because the posthumous publication of his poems happens to coincide in date with Cowley's precocious 'Poetical Blossoms'. Mr. Hannay practically excludes Donne, as coming later,

with a brief and unsympathetic mention. Again, the suggestion that "it was perhaps partly his dislike of the Bohemian habits of his brother men of letters which has left the life of Michael Drayton so obscure," is certainly wide; when it is notorious that Drayton was for years one of the henchmen of Henslowe in the latter's play-factory, and that we know rather more of Drayton's life than of the average poet of his day. The inference, too, that Johnson's adherence to classic writers was slavish rather than liberal, in view of his known and expressed opinions is another popular error, unwarranted by the facts. Less important is the restatement as a fact of Bishop Still's doubtful authorship of 'Gammer Gurton's Needle', the misdating of Lyly's earlier plays on the preposterous convention "which treats the ascertainable date of printing and not the first moment when the poet's mind began to create as the starting point;" and the assignment of 'Sir Clyoman and Sir Clamydes' to Peele, a guess of Dyce's long since disproved.

Mr. Hannay has, however, done full justice to that truculent master of satire and invective, Thomas Nashe, and not mixed him up too much on the score of one masque-like drama, a share in a play of Marlowe's and some non-extant works with the dramatic predecessors of Shakspeare as is the custom. The critic's *bon mot* for Arcadianism is "a wordy amatori-ousness"; for Euphuism, "a square-toed finical vacuity," which latter suggests a study of Euphuism from no more recent source than Scott's Percy Shafton, though read in its context this dictum is not so bad as it seems. It illustrates, however, one of besetting sins of contemporary English writing on literature, the inveterate habit of "putting things," in which proportion, truth, at times everything is sacrificed to the crack of the toy explosion. It is easy to be clever if one is not particular about facts. Unfortunately the illumination of such little flashes of powder is not great, nor likely to serve in lighting to any true conception of the things thus characterized. In justice to Mr. Hannay it must be recorded that he has succeeded in saying a few more words about Shakspeare which are neither stale nor unprofitable. It will come as a surprise to some who have accepted the prevalent interpretation of the character of Henry of Monmouth as the ideal of the man of action, to learn that some one has found in this hero "a foundation of cold, able selfishness, a surface of valor and showy magnanimity which costs him nothing—a perfect portrait of the 'unconscious hypocrite.'" But as the critic himself observes: "the mere fact that it is possible to differ as to the real nature of some of Shakspeare's characters is a tribute to their reality."

FELIX E. SCHELLING.

Book Notes.

"Tales of Unrest"—the name has an ominous sound, and short stories into the bargain! What does it suggest, if not all that is most dear to the Sturm und Drang scribblers—a glimpse of tragedy set in cynicisms and epigrams? Lucky if the surfeited reader catch sight of Joseph Conrad's name as well on the title-page. He will become conscious of an immediate lively pricking of curiosity, for already this budding genius has made it apparent that nothing of the commonplace is to be looked for from him. Certain astute critics have detected in him the probable founder of a new school, in which they are obliged to own, however, he stands so far quite alone, like the solitary agricultural pupil at Harvard announcing to visitors "Le Bussey Institute, c'est moi!" Whether or not any follower will be able to acquire such vivid sense of beauty, such rare felicity of expression, remains to be seen. There is in art one Velasquez who has had for centuries his train of admirers and imitators, and some have caught the letter, some the spirit of his work. Yet up to the present moment Velasquez remains on his pinnacle, unique, for those who have become most like are how different!

Mr. Conrad has been a sailor, not of the Clark Russell order, whose voyages lead through hunting and shipwreck to matrimony or a watery grave,—but a traveler among strange barbaric people in far-off lands where life is unhampered by conventionalities and the background takes on unrivaled richness of warmth and color. Nothing escapes his ardor of appreciation, which thrills as responsively to sensuous loveliness of scene as to the drama of romance and passion, and when he puts pen to paper pictures rise before the enamored eyes to the accompaniment of melodious English. A magical glass is his and, like the necromancer Cagliostro, he has but to bid us look in and hey presto! we are at the other side of the world.

Hear this—it is a bit of description from 'The Lagoon': "The creek broadened, opening out into a wide sweep of stagnant lagoon. The forests receded from the marshy bank leaving a level strip of bright green, reedy grass to frame the reflected blueness of the sky. A fleecy pink cloud drifted high above, trailing the delicate coloring of its image under the floating leaves and the silvery blossoms of the lotus. A little house, perched on high piles, appeared black in the distance. Near it, two tall nibong palms, that seemed to have come out of the forests in the background, leaned slightly over the ragged roof with a suggestion of sad tenderness and care in the droop of their leafy and soaring heads."

Was ever painting more perfect than that? The temptation to quote can hardly be resisted. In the three stories out of five in the collection which are drawn from the East, Mr. Conrad's singular charm is at its height. 'The Return' is Londonesque and not so new a condiment to the jaded palate. As for 'The Idiots', which has reminded Mr. Zangwill of de Maupassant, a foot-note addressed to the morbid should warn them off. For haunting horror pure and simple, its equal will not be easy to find. (New York: Charles Scribner's Sons.)

An edition of Bret Harte's earlier writings—clumsy and dog-eared, worn with years and use, rests upon the shelf above the reviewer's head. On the desk lies the cloth-bound volume, 'Tales of Town and Trail', bearing the imprint of the present year. To state that the veteran writer's "natural force has not abated" would challenge undoubted contradiction. Yet it is remarkable that, with so slight variation in

plot or dramatic personæ, such sustained interest has been possible throughout the series of over thirty volumes succeeding 'The Luck of Roaring Camp' and 'Mrs. Shagg's Husbands.' But advancing years and long absence from that Western country, which in its developing transformation he no longer represents, have somewhat robbed his stroke of that vigorous art which fashioned his first unique tales and sketches.

In this volume, the Town, to a certain extent, overshadows the Trail. "Two Americans", who are the hero and heroine in a story in Paris during the seventies, are sketched rather after the manner of Bunner than with the touch that created John Oakhurst, Miggles, or Yuba Bill. 'The Ancestors of Peter Atherly', the opening and most elaborate tale in the collection, has its scenes shifted from a California mining town to an English manor and West again to frontier posts, Indian trails, and alkali plains. It is a study in heredity—remarkable and fascinating in the quite improbable character development of the civilized offspring of an Indian sire. In its outcome it is a tragedy, with but few relieving touches of comedy. Early in his career a critic had this to say of Bret Harte: "He must plead guilty to the crime of fun, and it is a very serious thing for a man to begin life by being funny." In regard to this tale, at any rate, the accused might plead "not guilty" to the general charge. Happily, too, the offence is repeated in 'The Strange Experience of Alkali Dick', certainly the most original incident in this series, and the tale that combines most successfully the old manner with the new. A performer from a "Wild West" show, straying through the forest park of a French château, is met by a charming ingénue who mistakes the vigorous cowboy with his wide sombrero, long hair, and pointed beard, for the unshriven spirit of an ancestral seamp to whose portrait he bears a striking resemblance. Here, as also in 'A Night on the Divide', we have again the Western spirit, its impetuous humor and courage, and its intoxication with life and action. 'The Judgment of Bolinas Plain', is less tragic in its dénouement than the movement of the story would lead one to expect. The ending, realistic or not, seems commonplace yet unnatural. The reading of 'The Youngest Prospector in Calaveras' would be unalloyed pleasure were it not for a sense of the author's injustice in "killing off" the eight-year-old prospector and his little sweetheart. But it is a delightful sketch and evinces that sympathetic insight into child life which was the most charming feature of 'Miss' and 'A Waif of the Plains'. As for 'The Three Truants', whose tale closes the book, they are worthy brothers to such national heroes as Huck Finn and Tom Sawyer.

A complete absence of the sombre gentleman-villain is noticeable in the present volume. The shades of Colonel Brant and his kind seem to have been laid at last. Peter Atherly, though dark, handsome and gloomy, perversely insists upon being a philanthropist from the first. In more than one of these later stories there is a much fuller elaboration in the depicting of characters and scenes than in earlier writings. And with this more detailed and, perhaps, more painstaking literary method there is lacking something of the vigor of the bolder, if coarser, strokes that gave breadth of effect to 'Tennessee's Partner' and 'The Outcasts of Poker Flat'. Were the latter now written for the first time we can imagine its being drawn out to triple its length—and with resultant effectiveness in an inverse ratio. (Boston: Houghton, Mifflin, and Company.)

The fashioning of a detective story is the work of the same sort of patient talent as that which

carves a fragile toy of ivory, a ball within a ball. Ingenuity, a nice sense of proportion, the careful sequence of cause and effect, and above all deftness of touch, these qualities are necessary for an artist of the brotherhood, and Anna Katharine Green proved herself to be possessed of them when years ago she produced 'The Leavenworth Case', a most adroitly managed story which kept the world that reads in hammocks and on railway trains breathless with suspense to the very last page. After that she was assured of an audience, let her offer what she would, and she has kept on in the same vein, with more or less success, never, however, equaling her first triumph. 'Lost Man's Lane' is the latest addition to the list. To reveal the intricacies of its plot would be as shabby a trick as to stick a pin into the child's red balloon, for people who enjoy this kind of literature like to find out its mysteries for themselves. It may not be indiscreet perhaps to hint that concealed between its covers is a madman, whose well-kept lawn was cunningly contrived to open and swallow up unsuspecting visitors like Korah and his troop of scriptural renown. Village improvement societies will be grateful to Miss Green for this happy conception, since it cannot fail to make more effective their warning sign of "Keep off the grass!" (New York: G. P. Putnam's Sons.)

The verses of Miss Edith Leverett Dalton, modestly entitled 'Rhymes' (Boston: Damrell and Upham), show absolute sincerity and directness and true poetic feeling, though narrow in range. A lingering trace of Puritanism weighs upon these poems and checks their rhythm. The most striking lines are these, voicing the thought that has come to many 'On Reading Sonnets from the Portuguese':—

Through love she speaketh of herself as naught—
Is it a fault in me
That I shrink back unwilling from the thought
Of speaking thus to thee?
Nay, I will reverence this life of mine,
I have but tenderness for what is thine.

'Heirlooms in Miniatures', by Anne Hollingsworth Wharton, forms an interesting book. The author is to be complimented on the entertaining manner in which she has treated the subject, and we are indebted to her for many glimpses of character as revealed by her judicious and clever compilation of historic incidents from the lives of American painters. More especially do we appreciate the few "intimate touches" concerning Benjamin West, the pioneer and veteran artist of America, whose life was so abundantly filled with success, romance, and the pleasure of helping brother artists. Other artists of note, too, are talked about, including Copley and his distinguished confrères the Peales, Mulbone, and Fraser. The book is full of amusing incident and reminiscences, further enhanced by many reproductions of the miniatures discussed in the context, whilst a valuable chapter on miniature painting by Emily Drayton Taylor, whose work proclaims her mistress of the art, contributes additional value to the volume.

Miniatures, as a subject in themselves, are prone to win our sympathy and interest. They are so candidly flattering, so unique as treasures, and so delightful to handle. The quaint little maidens and austere youths of the earlier history of the Colonies would indeed invite the brush of those ardent painters, and, strange to say, it was in New England "where", says the writer, "the atmosphere was more charged with theology than with art and beauty, and in Quaker Pennsylvania, where the graces of character were

more assiduously cultivated than those of form," that painting was destined to gain its strongest foothold, owing probably to the result of these very environments. What else could have lent that air of "sweet formality" to the modest Priscillas, with their drooping shoulders and dainty faces. But the fragile rose-leaf cheeks, dewy lips, and wondering blue eyes almost startle us with their unearthly beauty, as we gaze upon that fastidiously conceived thing—a miniature. There is not enough of God's reality about it to be a portrait. It is, rather, imagery solidified, a flight of ideal fancy to seraphic heights of pearl and rose and amethyst—with an occasional dash of earth brown, mixed and melted and welded on a surface of creamiest ivory and encircled with a rare gold ring, a thing that lies in the palm of your hand, to be caressed and gazed into, and that calls up faint associations of our grandmothers' days, with their shining curls, sweet saucy faces, and white muslin gowns. There is a romance about miniatures that appeals to all of us, and we welcome the decided revival of this painting "in little", so exquisite in its minute detail, yet so ethereally, so delightfully unreal.

One seldom has the privilege of reading an interesting volume like Thomas Wentworth Higginson's 'Cheerful Yesterdays', now reprinted from the 'Atlantic Monthly', with so a comfortable feeling of profit as well as pleasure. For here, in addition to humor of reminiscence and charm of anecdote there is sound biographical, social, historical and literary material none the less valuable for its attractive presentation.

Colonel Higginson had the good fortune to be born into what we have to thank Dr. Holmes for naming for us, "the Brahmin class of New England". The son of an officer of Harvard, he grew up as "a child of the college" and enjoyed "a Cambridge boyhood". As a Free Church minister he was actively, very actively indeed, sometimes, associated with the reforms of Channing, Garrison, Phillips, Parker, and Clarke, in the "period of the newness", knowing much of the inside history of Kansas colonization, the John Brown raid, and of the abolitionist movement in general. A contributor to the 'Atlantic Monthly' and a member of the Atlantic Club with Longfellow, Whitier, Emerson, Holmes, Lowell, and the rest, he knew intimately men whom, Lord Houghton said, "Europe has learned to honor, and would do well to imitate". In literary London and Paris of twenty years ago he was received among the savants and radicals—not "among servants and rascals", as a local newspaper put it on his return from one visit. The book has its reason for being, did it give us no more than the story of Darwin's delight in 'Alice in Wonderland' and in Mark Twain's 'Jumping Frog', to offset the familiar sad one of his later loss of all interest in things human.

By no means the least valuable portion of the reminiscences relates their author's experiences as colonel of the first slave-regiment in the Civil War, the First South Carolina, and the many interesting things which later came to him "on the outskirts of public life."

No more appropriate title could have been given to the volume than the one chosen, for as often as the reader takes it up—which he will not cease to do after finishing a first perusal—he will be suffused with a spirit of such cheer as it is not in the power of any member of the so-called "dismal throng" of modern times to inspire. While the book makes no pretense to be other than a simple narrative of the personal experiences of one who was a part of interesting movements, it belongs by the side of Samuel Longfellow's 'Life' of his brother and C. F. Adams's 'Life of

Richard Dana', among the useful and valuable accounts of the growth of American life and letters. The book is excellently made and admirably indexed. (Boston: Houghton, Mifflin, and Company.)

Dr. Henry Van Dyke's 'Sermons to Young Men' is a new and enlarged edition of his 'Straight Sermons'. The original title aptly describes these sermons. A characteristic that immediately impresses the reader is their simple and forcible directness. There is no straining after effect or attempt at ornamentation; no "mountains of eloquence which labor long and violently to produce a little mouse of practical sense." If the preacher has labored, and he evidently has, he has striven for clearness of statement and directness of appeal. In the sermon on 'Faith', a model of its kind, he says, "I would rather spend five days in trying to make a text clear and level to the mind, to open the door of it so that anyone could walk in, than five minutes in trying to make it strange and mysterious, to cover it up with all kinds of ornaments and arabesques, so that nobody should be able to find the keyhole and unlock the door."

But Dr. Van Dyke is not a superficial preacher or writer. No one who has heard him preach, or has read 'The Gospel for an Age of Doubt', thinks so. In spite of the simplicity of statement and the practical turn of these discourses, they are all thoughtful, and they deal with the mysteries of the religious life as well as with its practical side. This is notably true of the sermons on 'A Man', 'Redemption', 'God over All', and 'Christ Fundamental'. Nor has the preacher's desire to be simple and direct suppressed that love of the beautiful in language which is revealed in all of Dr. Van Dyke's productions. Here are fine phrases, skillful turns of expression and ingenious uses of words that arrest the attention and rivet the thought upon the mind. Through all of these pages the man is very evident, with his high ideals, his love of truth and honesty, his impatience of hypocrisy, and his tender patience with weak and sinful men. It is the man with a message, intensely loyal to the Bible, always exalting the Christ, and passionately devoted to the task of pressing divine truth home to the minds and consciences of his hearers and readers. But the theology is not thrust upon them; it is the larger and nobler life that is everywhere urged. (New York: Charles Scribner's Sons.)

The series of translations of Sacred Books of the East, which under the editorship of Professor F. Max Müller began to appear some twenty years ago, is almost complete. There is no need now to speak of the general excellence of the work of the several contributors, which has been freely acknowledged. To him, however, whose discerning judgment planned the series and whose personal influence secured the co-operation of scholars from many countries, one must acknowledge a deep debt of gratitude. To the charm of his writings many owe the awakening of their interest in oriental studies, but his fame will find more enduring support in his publication of the Rig-Veda and his inauguration of the Sacred Books of the East.

Not a few have regretted that the cost of the series, almost one hundred and fifty dollars, restricts its possession to the fairly rich. It may, indeed, be questioned whether the larger sale induced by a lower price would not have brought as great a return to the publishers. This, one may judge, is the belief of the Christian Literature Company, who have begun with the 'Upanishads' to issue an "American edition" of the first twenty-four volumes for thirty dollars. Unfortunately no arrangement has been made with

the Delegates of the Clarendon Press who hold the copyright in England, and the reprinting is without their consent. Regard for the property of others is presumably not a virtue in the eyes of persons interested in the history of religious thought, and ethical considerations may be expected to deter many who would otherwise wish to buy the excellently printed new edition.

The fifth volume in Bury's edition of Gibbon's 'Decline and Fall' contains chapters XLV to LI inclusive, and a map of western Asia. The proof for the notes on chapters L and LI, Mohammed and his successors, has been read by Stanley Lane Poole; his name is a sufficient guarantee for the accuracy of the work. An excellent idea of Bury's editorial task can be obtained from chapter XLVIII, the history of the Byzantine Empire from 610 to 1204, the only chapter which Gibbon left without notes. To this the present editor supplies seventy-two annotations. Besides the valuable account of the sources, the following sections in the appendix are especially useful: periods of the later empire; Graeco-Roman law; the land question; interest, credit, and commerce; rise of the papal power in the eighth century; chronology of the Saracen conquest of Syria and Egypt. This edition is a "vade mecum" which no scholar can afford to neglect. (New York: The Macmillan Company.)

'Open Mints and Free Banking' by William Brough contains a well-reasoned argument in favor of the application of the *laissez-faire* policy to monetary matters. He finds the reconciliation between the demands of extreme partisans of gold on the one hand and of silver on the other, in the introduction of free coinage for both metals coupled with the complete abandonment of a fixed legal ratio between them. This he believes will secure for the country a tolerably stable standard of value over long periods. The introduction of free banking, which he also advocates, will at the same time give our currency elasticity for short periods. Gold and silver are to be coined in exchange for bullion just as gold is now coined by our mints. All debts contracted prior to the enactment of the free coinage law are to be paid in gold. All debts contracted subsequently are payable in either metal unless otherwise specified in the contract. He does not anticipate that this will bring silver to a parity with gold at our present coinage ratio, but believes that no serious inconvenience would result from having a silver dollar worth only one-half or two-thirds a gold dollar. Different sections of the country and different branches of trade will choose the most convenient metal as their medium of exchange for local transactions. Silver will come into general use in the South and West while gold and paper will be most widely used in the East. The very simplicity of this proposal, which resembles closely Stokes's "joint metallism", is calculated to arouse the suspicion of the practical man. Will the advantages of such an arrangement outweigh the inconvenience of having the ratio between gold and silver coin constantly fluctuating? Will it not result in the introduction of a gold clause in all debt contracts rather than in the more extensive use of silver? These and other questions which suggest themselves seem hardly to have received adequate consideration from the author. (New York and London: G. P. Putnam's Sons.)

When a publication has entered on its thirty-fifth annual issue and has a world reputation, it has long passed beyond need of praise and become one of those institutions which we accept as an integral part of

life. 'The Statesman's Year-Book' is of this nature. Its latest issue for 1898 puts recent statistics and present day history at our disposal and wins an especial interest by new tables of the modern movement of trade and new maps of regions that, like Africa, require annual revision. The object of this publication is to inform the man of affairs, but we venture a suggestion for the benefit of the schools. In many places teachers are teaching antiquated statistics and antiquated political geography, in accordance with antiquated text-books. The purchase of a volume now and again of the 'Statesman's Year-Book' would not only furnish authentic information but in its presentation of the economic and political world as it now is, it would afford genuine intellectual stimulus to teacher and pupil. (New York: The Macmillan Company.)

The Funk and Wagnalls Company in publishing their students' edition of the 'Standard Dictionary' have done a service second only to that afforded by their monumental work. The abridgement is itself considerable in form and content—915 double column pages, including 62,000 words and phrases, and appendixes covering the same field of proper names, foreign phrases, etc., as its original. It follows the same popular plan of definition, and the same scientific system of phonetic transcription. The problem of an abridgement is, of course, a problem of excision, and we do not always agree with Mr. Fernald's judgment in his excisions. Yet on the whole, by virtue of copiousness of vocabulary and illustration and conciseness of definition, the 'Student's Standard Dictionary' has easily won the first place as a handy dictionary for school and desk use.

The seventh number in the series 'Pioneers of Southern Literature', edited by Samuel Albert Link, is entitled 'War Poets of the South'. It contains a selection of verses which have all the picturesque pathos which belongs to a lost cause. (Nashville, Tenn.: Barbee and Smith, Agents.)

Among the useful school books received we note a very excellent 'Brief Italian Grammar' by the well-known Professor Hjalmar Edgren, of Nebraska University. (New York: William R. Jenkins.)—Hachette and Company have issued in revised and enlarged form the 'First French Book' of Henri Bugé, which every teacher of French favorably knows.—The same firm issues a manual of French and English 'Commercial Correspondence' by A. E. Ragon, indispensable to instructors of French who wish to teach the practical forms of business correspondence.—Ginn and Company publish a little volume by Charity Dye, 'The Story-Teller's Art', which should be a genuine help to teachers of elementary literature and composition. Dealing with the primary literary interest of pupils—the story—it aims by question and discussion to awaken interest also in the construction of plot, the development of character, the purpose of the novel, so that the reading of novels may have intellectual result and induce some measure of literary power in narrative composition.—The 'First Lessons in Linear Perspective' by Frederic R. Honey (Charles Scribner's Sons) succeeds in making easy the beginnings of perspective drawing.

The Northern Pacific Railway has just issued 'Wonderland, '98' by Olin D. Wheeler, a guide to the places of interest on its line, not without attraction to the general reader from its letter-press, its cover by Leyendecker, and its numerous illustrations. (St. Paul: Charles S. Lee, Northern Pacific Railway.)

Music Notes.*

Mr. Paur is to leave the Boston Symphony orchestra and Mr. Gericke to return to it after long absence. Bostonians, while appreciative of Mr. Paur, believe that the orchestra owes more to Mr. Gericke than to any other of its leaders. He was a severe drill-master who always knew what he wanted, and in the end got it. Mr. Walter Damrosch announces his withdrawal from various musical enterprises in order to devote himself to composition. Mr. George W. Chadwick, the composer, has been called to the head of the New England Conservatory. Mr. Chadwick is the conductor of the Springfield Festival Chorus which has just given a very good performance of Horatio Parker's 'St. Christopher'.

A notable concert was given at the Academy last month by Ysaye, Marteau, Gerhardt, and Lachaume. The programme included the Bach D Minor Concerto for two violins and Beethoven's lovely Serenade for violin, viola, and 'cello. For perfection of style we have heard nothing in years like the playing of these three great artists in the Serenade. And where will you find anything more refreshing and exquisite than that cycle of pieces? Without effort and with a childlike serenity, the Adagio and the Andante pour forth their lovely strains, and the March and Minuet dance gaily about. Great music is this, which we all ought to know. The opus number is 8 and it may be had in score for 25 cents (Payne Edition) or arranged for violin and piano.

It is an interesting sign of the growth of musical appreciation that the orchestras are receiving more and more attention from the public and the newspapers. Their success is a better test of our real love for music than the opera is and they do more to elevate public taste than any other agency we have. Horatio Parker's 'St. Christopher', a Dramatic Oratorio, had its first performance April 15 in Carnegie Hall, New York, by the Oratorio Society under Walter Damrosch's direction. The performance was uneven and showed insufficient preparation. The work is very interesting, particularly in the ecclesiastical portions, and reflects great credit on American music. Mr. Surette's dramatic ballad, 'The Eve of St. Agnes', is to be performed this month in Pittsburgh, Pa., Long Island City, and High Bridge, N. J.

Mr. Krehbiel contributes an article to the May 'Century' on 'The Beethoven Museum at Bonn'. He calls attention to the great value of Thayer's work in stripping off a mass of accumulated tradition and misinformation about the great composer and in creating this memorial of him. Alexander Thayer was from Boston, and practically his whole life was spent in the endeavor to put Beethoven before us as he was. He lived in Germany many years, poor and an invalid, but with this one purpose in his heart, which was almost fulfilled when death overtook him. Whenever one comes in contact with Beethoven, either through his music, or through the accounts of his life, one feels a sense of awe, as if in the presence of a being removed from common things, who drank deep of the bitter cup of life. How great he was, few of us realize even now: a Titan grimly battling with fate, too brave to falter, too noble to complain.

*The editor of this column will be glad to be of any service to students in the centres of the American Society for University Extension, or to other readers of The Citizen who may desire assistance in their reading or study of music. Address communications to the Editor, marked Music Notes.

With the Magazines.

Secretary Olney's address, the chief article of the last 'Atlantic', would have been striking and trenchant at any time, but the present crisis sharpens its edge. Mr. Olney deplors the international isolation of the United States, and makes the point that the views of Washington on this subject prove on examination to have a much narrower scope than the generally accepted opinions acknowledge. Washington's reason for his position was valid when our country was young and weak, but now that it has grown strong and prosperous an isolation that is nothing but a shirking of the responsibilities of high place and great power is simply ignominious. This number contains a notable quartette of poems, of which Henry Newbolt's 'Gillespie' will ring longest in the memory. The Reverend Lyman Abbott in the 'North American Review' deals with Mr. Olney's subject. We are, he says, beyond the question of avoiding entangling alliances. We are already entangled with all the nations of the globe by commerce, by race affiliations, and by popular and political sympathies. The question that remains is whether we shall choose our fellowship intelligently, or drift. His vision is of Great Britain and America working together for the world's civilization. Miss Clara Barton's modest and moderate account of the Red Cross campaign in Cuba should be read with interest and the fact noted that both from the authorities and from the people she always received considerate and courteous treatment. Horatio S. Ruben, who is in a position to know, insists that the insurgents in Cuba have a real, if peripatetic government of President and Vice-President who, together with a government council, are vested with legislative rights. Mme. Blanc's charming autobiographical notes are collected in this number by Theodore Stanton. The 'Forum' contributes its quota to the all-absorbing topic in the shape of ex-Secretary Herbert's opinion concerning the lessons of the fifty million dollars' appropriation, and Brigadier General Lieber's stern declaration of the necessity of the absolute independence of the military system within its own province. Dr. John G. Bourinot states clearly that Canada has no wish to exchange her hard-earned position in the United Empire for annexation to the United States, though willing to settle in a just and generous spirit all questions that may lead to controversy. The literary feature of the number is Wildenbruch's first paper on the evolution of the German drama.

'The Destroyers' which appears in 'McClure's', while not the most inspiring of Kipling's poems of action, is in just the nick of time to furnish suggestive phrases that could come from no other source: "The stripped hulls slinking through the gloom", and "the syren's whimpering shriek", are only equalled by "the doombolt in the darkness freed", and "the blindfold game of war".

Paul Lawrence Dunbar's first essay in novel-writing, which is the leading feature of 'Lippincott's', has many signs of promise: a certain unlovely aspect of religious life in provincial towns is portrayed with an accuracy which indicates personal experience. 'Scribner's' is largely made up of continued articles both light and serious; an exception is Miss Goodloe's lively account of undergraduate life at Wellesley, that college whose buildings, seen across the lake, can but suggest the 'Princess'. The Frost bicycle pictures are very enjoyable, showing as they do the delights of life in the open. Professor W. T. Hewitt's article on mediæval university life in 'Harper's' leads the reader to wonder whether any ready-made university of modern times can ever at-

tain the ripe perfection of those old foundations with their past of scrambling, heedless student life in which love of learning was all in all. The cover of the May 'Century' is adorned with a somewhat lurid representation of the enchanted mesa, that mysterious eyrie in New Mexico, which rises "more than four hundred feet from the centre of the valley like an isle of rock from a sea of sand." F. W. Hodge describes the ascent of this rock table and Fernand Lundgren notes the life that was once on the mesa, with illustrations from his own drawings. Thomas Bailey Aldrich contributes a quaint little sketch which is withal a bit gruesome. It is not pleasant to think of the head of Henry Gray, Duke of Suffolk, as on exhibition at the trifling sum of two and six, but Mr. Aldrich makes this fact a thread on which to string a charming account of a London ramble.

The general excellence of the 'Gentleman's Magazine' is hardly appreciated in this country. The two last numbers have contained an admirable study of Shakspeare's 'Tempest' as a record of contemporary theories and discoveries by J. W. Hales. There is a succession of entertaining articles on matters antiquarian, as for example in the May number some specimens of quaint advertising, for instance "A Man of Feeling recommends to the Humane and Charitable a Debtor now in Newgate", or a boarding school insists that "this is not a school for pride, folly, and extravagance, but for useful attainments." One might suggest that the short stories assume a more cheerful tone, for they are increasingly doleful, the present issue opening with a heartbreaking little sketch by Quinton Gordon, and containing a fragment from Mérimée, which may be an epitome of Corsica but which makes one rejoice that one's lot is cast elsewhere. In the 'Pall Mall Magazine' Charles Short's series on the capitals of Greater Britain is begun. When it ends we shall know more of those that join in Kipling's 'Song of the Cities'. This time it is Melbourne, its place "got between greed of gold and dread of drouth." There is always entertainment to be had for the reading in 'From a Cornish Window' in which A. T. Quiller-Couch discusses men and things in clever, desultory fashion.

The 'Contemporary' opens with the present collision between the old world and the new. The statement of the *casus belli* is clear and exact and the position of the anonymous writer is that now is the golden opportunity for an Anglo-Saxon *entente* which in its next stage would be an alliance for mutual defence against the Continental military powers. M. Yves Guyot's indictment of the French government for its conduct of the Dreyfus case is the more striking as coming from a man who bitterly laments the fatal blunder of his own nation. Professor Seth in 'The Opinions of Friedrich Nietzsche' attempts to correlate that philosopher's ideas and to show their relation to the philosophy of Schopenhauer. Nietzsche started from the latter's principles but virtually discarded them all to combat pessimism, to hold up the ideal of freedom, not of the mass or of equality, but of the individual, to despise humility and the "morality of the herd" and to glorify power.

Joseph Prag writes of the actual success of Jewish colonies in Palestine, a subject which is also treated in 'Blackwood's' by Lieutenant-Colonel C. R. Conder. Is Palestine destined to be a neutral country, a land consecrated by its past? Will Israel be set again in his border? There seems promise of it, and the enterprise, fostered by such a man as Baron Edmond de Rothschild seems to be managed with foresight and skill which promise well for the future. Arthur Symonds's study of Aubrey Beardsley in the 'Fortnightly', is a carefully balanced judgment of that strange career characterized by "the fatal speed of those who die young". There is truth in the crit-

icism that although at times he attained pure beauty it is a diabolic beauty; the consciousness of sin is always there, but it is sin first transfigured by beauty, and then disclosed by beauty. Dr. Maurice de Fleury's article on a cure for indolence is almost startling owing to the novelty of its point of view. There is some satisfaction however in having one's old-fashioned laziness dignified as cerebral irregularity! A pleasant description of Havana and the Havanese by Richard Davey and two articles from the American point of view by Fred J. Mathieson and G. H. D. Gossip, the latter an eloquent *apologia*, are articles bearing on the uppermost topic of discussion. To the same topic the 'Nineteenth Century' contributes a disquisition on neutrality in general and that of Great Britain in particular by John Macdonell, and a statement, with diagrams, of the world's armaments by H. W. Wilson. The personal recollections and anecdotes of E. Meissonier by the late Charles Yriarte will gratify the interest in gossip that lives in most of us.

The 'Quarterly' opens with a contrast between Pusey and Wildman called forth by Liddon's life of the former and that of the latter by Wilfred Ward. Liddon's work is characterized as the materials of a biography rather than the work itself, Ward's as recognizing the laws of literature and coming closer to their fulfillment. The influence of both these men on the religious thought of the day is carefully considered. The reviewer of 'The Unpublished Letters of Napoleon' takes the ground that in his letters and papers a great man cannot fail to reveal himself; but what a revelation it is! Napoleon seems to have adhered literally to Machiavelli's maxims for the treatment of a conquered province. To one of his generals he writes "make a severe example, maintain an attitude of severity which will make you feared, . . . Shoot sixty people or so and take suitable measures." We are glad of the full information in this number about that "island bee of dulcet note", Bæchylides, whose simple belief in the sanctity of duty and the blessedness of contentment blow freshly across the centuries. A clear, comprehensive summary of the Dreyfus affair is rendered all the more valuable by fac-similes of the famous *bordercau*, and specimens of the handwriting of both Esterhazy and Dreyfus.

There is in the 'Edinburgh Review' a most discriminating study of American novels. Its point is "to indicate how American writers use the art of fiction to portray American character. Our novelists are touched cleverly and with full knowledge. Mr. Howells is described as coping successfully with the problem of naturalism in its severest form, and saved by his "pervasive yet evasive humor", and Miss Wilkins's books as pervaded by an atmosphere of soap and water, yet ranking withal beside Mrs. Gaskell's. The promise of Stephen Crane is set beside the performance of Harold Frederic, James Lane Allen, and Miss Wilkins as the best modern American literature has to show. The work of this school is summarized as a body of literature, which though not marked by any commanding achievement, yet by its high average of power and vitality might do honor to any age or country.

The review of M. de Waliszewski's 'Peter the Great' is a most readable account of that strange figure, "not only a Russian, but the personification of the Russia which sprang like Minerva from his brain." Puzzling, even revolting, as is much of his conduct both personal and imperial there was ever present in Peter, underlying caprices, incongruities, and passions, the determination to grasp and to bequeath to Russia a complete civilization. The Russia he loved is moving along on lines that he would have approved.

Notes and Announcements.

SUMMER SCHOOLS.

Doubtless many of our readers in forming plans for the summer are thinking not only of recreation but of self-improvement. The withdrawal of the summer session of the American Society for University Extension in the University of Pennsylvania will perhaps lead many of its students afield. To these a brief statement of the location and scope of some of the numerous Summer Schools may be of interest. Those whose faces turn to the north will find in Cornell University six weeks' opportunity for advanced work in many departments, with library and other privileges. Address, A. F. Weber, Ithaca, N. Y. The courses of the Harvard Summer School, whose duration is the same as the preceding, are numerous, furnishing instruction suitable both for advanced students as well as providing for those whose attainments are less. Laboratory and field work and a very attractive course in physical culture are special features. Address Professor N. S. Shaler, Cambridge, Mass. Those whose interest lies in the domain of science will turn to the Massachusetts Institute of Technology where in addition to the work that might be expected there will be classes in French and German. Address, H. W. Tyler, Boston, Mass. Students who desire special preparation for entrance to college can find it at cool Seal Harbor, where ten weeks are devoted to careful tutoring. Address, Joseph Allen, 122 East Twenty-eighth street, New York City. Nearer home is the course offered at the State Normal School at Stroudsburg. During a three weeks' session work is carried on with reference to the needs of teachers who wish to keep pace with the advance of their profession. This school has the advantage of a situation in the picturesque region of the Delaware Water Gap. Address, George P. Bible, East Stroudsburg, Monroe County, Pa. At Collegeville the ordinary pleasures of a summer resort may be varied by attendance on the Ursinus Summer School which offers thorough instruction in college preparatory subjects with library and laboratory facilities. Address, Rev. Henry T. Spangler, Collegeville, Pa. The West Virginia University, situated in a beautiful country on the Monongahela river, holds session during a "summer quarter", hardly to be classed as a Summer School, for it is an integral part of the University year and all departments of the University will be open. Address President Jerome H. Raymond, Morgantown, W. Va. The Chautauqua work is too well known to need detailed notice. The usual courses are offered for the summer of 1898. Address W. A. Duncan, Chautauqua, N. Y. Farther afield there are the University of Michigan, Ann Arbor, and the University of Chicago with their full courses and wide opportunities. Address in each case the University.

SECOND CONFERENCE OF THE NEW JERSEY CENTRES OF UNIVERSITY EXTENSION.

The second annual conference of the New Jersey centres of the American Society for University Extension was held at the Friends' Academy, Moorestown, on May 7. After Mr. John S. Bioren had presented the minutes of the previous conference, held at Riverton September 23, 1897, Dr. N. Newlin Stokes, president of the local centre and chairman of the conference, introduced Mr. Charles A. Brinley, president of the American Society. Mr. Brinley spoke upon 'The Basis of Faith in the University Extension Idea,' dwelling on the advantages resulting to any community from the gathering together of its people in response to motives similar to those actuating the formation of an extension centre. He commented

upon the value and the limitations of popular education as it exists in the United States and on the sense of responsibility that should be felt by all who have enjoyed the advantages of higher study, and closed with a plea for the more general diffusion of knowledge.

The secretary then read the story of the growth, struggles, and successes of the Atlantic City centre, by Mrs. M. E. Shreve, its secretary. Mrs. Bernard Hilliard, of Salem, followed with an interesting paper upon the value of connected courses of study, showing that upon such a system depends one of the most vital aims of university extension. The Rev. R. Bowden Shepherd, president of the Riverton centre, considering the question from another point of view, spoke of the relatively small portion of the audience willing to undertake serious study, and the numerous opportunities existing in America for students to pursue special and advanced work, which made necessary some modification of the English extension methods before they can be applied here. In closing Mr. Shepherd incidentally cited a recent vote of members of the Riverton centre, as indicating that history and literature are the pre-eminent popular subjects of extension lectures. Considerable discussion followed from various speakers, including Mr. Brinley, Mr. Bioren, Mrs. Crane of Salem, Miss Venable of Marlton, Miss Gummere of Burlington, Miss Reeve of Camden.

Mr. John Nolen, secretary of the general society, addressed the conference on methods of advertising a course, illustrating his remarks with numerous exhibits of successful means. He referred to the book of circulars kept in the central office and held at the disposal of any local centre. "The person", he said, "who is delegated to prepare the circular of a centre should keep in mind that the chief function of university extension is to set the people studying or reading more seriously in connection with the lectures. Therefore, the circulars should have some reference to the essential books recommended by the lecturer, and to local library facilities." But all advertising, he concluded, was futile unless aided by the personal efforts of a small but energetic nucleus around which the work in every centre must develop.

Miss Mary R. Wilson, secretary of the Moorestown centre, gave the final address, upon the proper composition and various duties of a Local Executive Committee and its relation to the local secretary.

The remarks of the various speakers were well received by the convention, which included some seventy delegates and friends of the Extension movement, and considerable enthusiasm was manifested. This second convention of the centres in the state of New Jersey was gracefully concluded by a collation served by the members of the Moorestown centre.

UNIVERSITY EXTENSION IN GREAT BRITAIN.

It is only necessary to look over the schedules of lectures in the 'University Extension Journal' to be assured that in England the movement is living up to its past of educational work and showing signs which promise well for the future. The report of the Oxford delegates for 1896-97, the latest received, is a very encouraging document. It records a year of success and progress all along the line, in ordinary work, in Summer Meeting work, and at the Extension College at Reading. There have been more courses, more lectures, and, best of all, there has been a clearly marked tendency to arrange systematic courses of instruction throughout the winter from September to March. There were delivered 146 courses, comprising 1,086 lectures, an increase of 82 lectures over the preceding year. The statistics of the Oxford meeting last summer show

a noticeable advance, especially in respect of the students remaining for the whole period. About 900 students were present. These meetings are increasingly regarded as opportunities for serious work, not merely for intellectual recreation of a more or less desultory nature.

The London Society for the Extension of University Teaching reported a very successful year's work for the session 1896-97. The number of courses delivered marked a considerable advance on that of any previous session. This was due, in some measure, to the great increase in the number of summer term courses, the natural result of the movement for greater continuity of study, which has been such an important feature in the work of this Society during the past five years. Summer term courses of lectures are only given in centres where the work is in sequence and continuous throughout the session; and, as in many cases the students at one centre attend the summer term lectures at another, in order to complete the session's work, a very large proportion of the lectures given from term to term are practically in definite sequence. In over 70 per cent. of cases the courses given during the session of '96-97 were thus in sequence.

A comparison of the sessions of (i) 1895-6 and (ii) 1896-97 is afforded by the following details: number of courses (i) 148, (ii) 160; entries of students (i) 13,238, (ii) 14,150; certificates awarded (i) 1,906, (ii) 1,807.

Work among artisans has been vigorously undertaken by the Technical Education Board of the London County Council, and courses have been given at Bethnal Green, Poplar, Queen's Park, St. Pancras, Shoreditch (two courses), Walworth (two courses), and Wandsworth. These courses were attended by about 3,500 people, almost exclusively of the artisan class. The average attendance at each lecture was 387. In two of the districts regular extension centres were formed as the result of the lectures.

The Summer Meeting of the English Societies (Oxford, Cambridge, London) will this year be held in London and will have for its central idea the city itself, its history, literature, geography and arts. Life in London at various periods will be dealt with in association with representative men. Several lectures will be devoted to the poets who have lived in and sung of the metropolis. Lectures will be given by Sir John Evans, Sir Walter Besant, Sir Frederick Bridge, Sir Joshua Fitch, Mrs. J. R. Green, Miss Jane Harrison, Mrs. R. C. Phillimore, Professor Sully, Professor Sylvanus Thompson, Professor W. Ramsay, Professor Miall, Professor Skeat, Professor Hales, Mr. Earl Barnes, Mr. F. E. Beddard, Mr. Churton Collins, Mr. Findlay, Mr. Percival Gaskell, Mr. Golancz, Mr. Frederic Harrison, the Rev. W. J. Loftie, Mr. Mackinder, Mr. Arnold Mitchell, Mr. Marriott, Mr. Owen Seaman, and Mr. Graham Wallas.

The Lord President of the Council and the Duchess of Devonshire will entertain members attending the meeting at a garden party at Devonshire House; the Bishop of London and Mrs. Creighton at a garden party at Fulham Palace; and the Lord Mayor and Lady Mayoress at a reception at the Mansion House. There will also be a conference; and a conversazione at University College, by kind permission of the Council. Sir John Lubbock, President of the Society, and the Council will receive the members of the meeting on the opening evening.

The movement of self-help among English students as regards books for students' use has taken definite shape, and there is now at work the University Extension Book Association whose object is to facilitate the exchange of books between centres, and to assist in the formation of local libraries for the use of students.

AUSTRIA.

The report of Extension Lectures delivered in connection with the University of Vienna notes that in 1896-97 sixty courses have been given (an increase of two). The Education Department makes an annual grant towards the work of about \$3,000. Private subscriptions and fees swell the income to about \$7,000. There were 7,465 auditors, of whom 1,907 were artisans. The lectures were delivered in the University, in the secondary schools, and in public halls of Vienna.

AUSTRALIA.

The report of university extension work done by the University of Melbourne during 1897 chronicles a distinct advance on the work of former years. The number of active local centres doubled within the year and 19 courses of lectures were delivered, as against 11 in 1896; and the students enrolled increased from 1,156 to 2,039. The experiment of establishing in the city special centres for the study of subjects which could not command a sufficiently large audience at any one suburb met with great success. One special feature of the year's work was the extra meetings held at the Melbourne Public Library by Mr. Alex. Sutherland and the Rev. John Reid at which they met the members of the centres and displayed to them the books and mementoes in the library connected with their subjects. At the close of last year the usual "Extension Day" was celebrated at the University, and was attended by a large number of students. A similar celebration will be held at the close of this year, the Board recognizing the importance of thus keeping before the extension students the connection of the movement with the University.

The American Society for University Extension announces their engagement of Mr. G. C. Henderson, of Balliol College, Oxford. Mr. Henderson is said to be the best man Balliol has had for years; he is a splendid speaker, with two years' experience on the Oxford Extension staff. He will be available for lecturing in America during the winter term beginning January 3rd. His subjects are 'The Puritan Revolution', 'The Crusades', 'Democracies, Past and Present', six lectures to each subject.

It is meet that thou, as a man born of woman, should have two minds about life: one, that to-morrow's sun shall be thy last, and another, that thou shalt live in wealth full fifty years: be righteous, therefore, and make merry: in all thy getting this is best.—Bacchylides.

"And, after all, what is the good of seeking for the reason of charm?—it is there. There were better sense in the sad, mechanic exercise of determining the reason of its absence where it is not. In the novels of the last hundred years there are vast numbers of young ladies with whom it might be a pleasure to fall in love; there are at least five with whom, as it seems to me, no man of taste and spirit can help doing so. Their names are, in chronological order, Elizabeth Bennet, Diana Vernon, Argemone Lavington, Beatrix Esmond, and Barbara Grant. I should have been most in love with Beatrix and Argemone; I should, I think, for mere occasional companionship, have preferred Diana and Barbara. But to live with and to marry, I do not know that any one of the four can come into competition with Elizabeth."—George Saintsbury. Introduction to Jane Austen's 'Pride and Prejudice.'

The American Society for the Extension of University Teaching

Fifteenth and Sansom Streets, Philadelphia, Pa.

SPECIAL ANNOUNCEMENT FOR THE YEAR 1898-9

The American Society for the Extension of University Teaching was organized in 1890, to arrange for courses of lectures, wherever practicable, which would be of a character to interest audiences of adults in literature, history, music, and other subjects of university study, and to lead at least a portion of each audience to careful reading and thinking and to new intellectual pleasures. This Society was first in the field in this country for the encouragement of such lecture courses in accordance with methods long used in England in connection with the Oxford, Cambridge, and London Societies for University Extension.

University Extension, like other plans for assisting home study, is intended to help people whose time is mostly occupied in other ways to use some of their leisure in acquiring a fuller education, but it has certain distinctive features which give it a character of its own. It insists upon the importance of contact between teacher and student, and lays stress upon an instructor's personal influence, upon the value of his guidance of study, and upon the advantages which come from informal class discussion after each lecture. It recognizes the importance of using as lecturers men who have had university training and who are scholars in their special fields of study—but also the fact that learning alone will not make a good teacher; that the stimulus to study comes from an inspiring presentation as well as from a sense of need on the part of those who listen. It demands that the lecturer shall prepare syllabi, name the best books to be read upon the subjects that are taught, suggest topics for essays, and examine those students who wish to test their work.

The common schools are a defense against illiteracy, at least in the case of native-born children. The public library has been recognized as a necessary adjunct to our civilization. University Extension stands between the two, giving to those who have been trained in the public schools opportunities, not readily to be had by other means, to learn to read wisely; it stimulates a demand for libraries and encourages the use of books of a better class than would otherwise be called for; it also stands in a somewhat similar relation to art, music, and to museums containing collections meant to be used in study. University Extension enlists the co-operation of groups of people, in many different places, who take the lead in getting their neighbors to come together for a useful purpose; it is to some extent self-propagating, as the experience in one neighborhood often leads to the starting of a centre in another place.

The American Society gets no pecuniary profit from its activities. The charges to profit and loss, amounting to about 25 per cent of its annual business, are met by the contributions of those who support its work.

Since the American Society was organized eight years ago 772 courses of lectures have been delivered under its auspices; the aggregate course attendance has been 810,763. During the year just closed 443 lectures were given at 54 different Centres, to audiences aggregating 98,131 persons. The list of Centres, lecturers, subjects, and dates, for 1897-8 follows:—

LECTURE COURSES DELIVERED DURING THE ACADEMIC YEAR 1897-1898

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Afternoon Lectures . . .	Hilaire Belloc	The Crusades	Jan. 10, 17, 24, 31, Feb. 7, 14.
Afternoon Lectures . . .	Bliss Perry	Representative Novelists and Short Story Writers	Feb. 21, 28, Mar. 7, 14, 21, 28.
Altoona	Clyde B. Furst	The Greater English Novelists	Nov. 4, 11, 18, 25, Dec. 2, 9.
Altoona	Hilaire Belloc	The Crusades	Feb. 17, 24, Mar. 3, 10, 17, 24.
Association Local	Frederick H. Sykes	Victorian Poets	Nov. 5, 12, 19, 26, Dec. 3, 10.
Association Local	Hilaire Belloc	City of Paris	Jan. 11, 18, 25, Feb. 1, 8, 15.
Association Local	John C. VanDyke	Italian Art	Mar. 1, 8, 15, 22, 29, Apr. 5.
Atlantic City, N. J. . . .	Thomas W. Surette	Great Composers: Classical Period	Nov. 9, 16, 23, 30, Dec. 7, 14.
Atlantic City, N. J. . . .	Frederick H. Sykes	Victorian Poets	Feb. 1, 8, 15, 22, Mar. 1, 8.
Bainbridge Street	Thomas W. Surette	Great Composers: Romantic Period	Nov. 11, 18, 25, Dec. 2, 9, 16.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Baltimore, Md.	William Crane	Medieval English Literature	Nov. 18, Dec. 2, 16, 30, Jan. 13, 27, Feb. 10, 24.
Baltimore, Md.	Henry E. Shepherd	French History and Literature	Dec. 7, Jan. 4, Feb. 1, Mar. 1.
Birmingham	Clyde B. Furst	The Greater English Novelists	Nov. 5, 12, 19, 26, Dec. 3, 10.
Braddock	Clyde B. Furst	The Greater English Novelists	Nov. 23, 30, Dec. 7.
Braddock	Hilaire Belloc	The French Revolution	Feb. 22, Mar. 1, 8, 15, 22, 29.
Burlington, N. J.	Hilaire Belloc	The Crusades	Jan. 8, 15, 22, 29, Feb. 5, 12.
Camden, N. J.	Frederick H. Sykes	Victorian Poets	Jan. 10, 17, 24, 31, Feb. 7, 14.
Catonsville, Md.	Frederick H. Sykes	Victorian Poets	Nov. 26, Dec. 11, Jan. 15, Feb. 4, 18, Mar. 4.
Chester	Henry W. Elson	Great Republic in its Youth	Nov. 1, 8, 15, 22, Dec. 6, 13.
Church of the Covenant, Elkton	Thomas W. Surette	Great Composers: Romantic Period	Nov. 12, 19, 26, Dec. 3, 10, 17.
Franklin	Clyde B. Furst	English Novelists	Feb. 21, Mar. 7, 21, Apr. 14, 18, 25.
Franklin	Hilaire Belloc	The Crusades	Feb. 19, 26, Mar. 5, 12, 19, 26.
Germantown	Hilaire Belloc	The Crusades	Jan. 7, 14, 21, 28, Feb. 4, 11.
Greensburg	Hilaire Belloc	The French Revolution	Feb. 18, 25, Mar. 4, 11, 18, 25.
Harrisburg	Thomas W. Surette	Great Composers: Classical Period	Sept. 30, Oct. 7, 14, 21, 28, Nov. 4.
Harrisburg	Hilaire Belloc	The Crusades	Jan. 6, 13, 20, 27, Feb. 3, 10.
Harrisburg	Thomas W. Surette	Great Composers: Romantic Period	Mar. 10, 17, 24, 31, Apr. 7, 14.
Hazleton	Hilaire Belloc	The French Revolution	Jan. 5, 12, 19, 26, Feb. 2, 9.
Hebrew Literature Soc.	Clyde B. Furst	The Greater English Novelists	Sept. 26, Oct. 3, 10, 17, 24.
Hebrew Literature Soc.	Clyde B. Furst	Special Studies in English Poetry	Feb. 6, Mar. 6, 13, 20.
Indiana	Clyde B. Furst	The Greater English Novelists	Nov. 3, 10, 17, 24, Dec. 1, 8.
Kensington	Robert E. Thompson	American Hist.: Social and Industrial	Oct. 8, 15, 22, 29, Nov. 5, 12.
Kensington	Robert E. Thompson	American Literature	Feb. 4, 11, 18, 25, Mar. 4, 11.
Light House	Clyde B. Furst	The Greater English Novelists	Sept. 30, Oct. 7, 14, 21, 28.
Marlton, N. J.	Joseph French Johnson	Current Topics	Mar. 4, 11, 18, 25, Apr. 1, 8.
Millville, N. J.	Thomas W. Surette	Great Composers: Classical Period	Nov. 3, 10, 17, 24, Dec. 1, 8.
Moorestown, N. J.	Hilaire Belloc	The Crusades	Jan. 10, 17, 24, 31, Feb. 7, 14.
New Rochelle, N. Y.	Thomas W. Surette	Great Composers: Classical Period	Jan. 21, Feb. 11, 18, Mar. 4, 18, 25.
New York	Henry W. Elson	American History	Oct. 21, 28, Nov. 4, 11, 18, 25.
New York	Henry W. Elson	American History	Oct. 22, 29, Nov. 5, 12, 19, 26.
New York	Thomas W. Surette	Great Composers: Classical Period	Nov. 8, 15, 22, 29, Dec. 6, 13.
New York	Joseph French Johnson	Present Problems	Nov. 10, 17, 24, Dec. 1, 8, 15.
New York	Joseph French Johnson	Present Problems	Nov. 11, 18, 25, Dec. 2, 9, 16.
New York	Thomas W. Surette	Great Composers: Romantic Period	Jan. 12, 19, 26, Feb. 2, 9, 16.
New York	Clyde B. Furst	The Greater English Novelists	Jan. 10, 17, 24, 31, Feb. 7, 14.
New York	Henry W. Elson	Between the Two Wars	Jan. 8, 15, 22, 29, Feb. 5, 12.
New York	Henry W. Elson	Between the Two Wars	Mar. 3, 10, 17, 24, 31.
New York	Frederick H. Sykes	Victorian Poets	Feb. 24, Mar. 3, 10, 17, 24, 31.
New York	Edward T. Devine	Franklin, Hamilton, Jackson, Lincoln	Jan. 10, 24, 31, Feb. 7.
New York	Edward T. Devine	Franklin, Hamilton, Jackson, Lincoln	Feb. 24, Mar. 10, 17, 24.
New York	Henry W. Elson	The Great Republic	Ap. 1, 8, 15, 22, 29.
New York	Henry W. Elson	Nationality and Democracy	Ap. 2, 9, 16, 23, 30.
New York	Thomas W. Surette	Great Composers: Classical Period	Ap. 1, 8, 15, 22, 29.
New York	Thomas W. Surette	Great Composers: Classical Period	Ap. 2, 9, 16, 23, 30.
New York	William H. Goodyear	The Geography and Philosophy of Hist. as Illust. by its Monumental Relics	Jan. 10, 17, 24, 31, Feb. 7, 14, 21, 28, Mar. 7, 14.
New York	William H. Goodyear	History of Civilization	Ap. 1, 8, 15, 22, 29.
Norristown	Thomas W. Surette	Great Composers: Classical Period	Feb. 10, 17, 24, Mar. 5, 12, 19.
Pearce School	E. D. Warfield	American Statesmen	Feb. 18, 25, Mar. 4, 11, 18, 25.
Pittsburgh	Clyde B. Furst	The Greater English Novelists	Nov. 8, 15, 22, 29, Dec. 6, 13.
Pittsburgh	Hilaire Belloc	The Crusades	Feb. 21, 28, Mar. 7, 14, 21, 28.
Pittsburgh	James E. Keeler	Astronomy	Jan. 10, 17, 24, 31, Feb. 7, 14.
Riverton, N. J.	Albert H. Smyth	Shakspeare	Oct. 21, 28, Nov. 4, 11, 18, Dec. 2.
Riverton, N. J.	Albert H. Smyth	Shakspeare	Jan. 13, 27, Feb. 10.
Salem, N. J.	Albert H. Smyth	Shakspeare	Oct. 5, 19, Nov. 2, 16, 30, Dec. 7.
Salem, N. J.	Thomas W. Surette	Great Composers: Classical Period	Jan. 18, Feb. 1, 15, Mar. 1, 15, 29.
Salisbury, Md.	Frederick H. Sykes	Victorian Poets	Nov. 16, 23, 30, Dec. 7, 14, 21.
Somerville, N. J.	Thomas W. Surette	Great Composers: Classical Period	Oct. 1, 8, 15, 22, 29, Nov. 5.
Somerville, N. J.	Thomas W. Surette	Great Composers: Romantic Period	Feb. 14, 21, 28, Mar. 7, 14, 21.
South Philadelphia	Frederick H. Sykes	Victorian Poets	Feb. 21, 28, Mar. 7, 14, 21, 28.
St. Matthew's Luth. Ch.	Thomas W. Surette	Music	Feb. 26, Mar. 22, Ap. 26.
Tarrytown, N. Y.	William H. Goodyear	Debt of the XIX Century to Egypt	Jan. 14, 21, 28, Feb. 4, 11, 18.
Touro Hall	Frederick H. Sykes	Victorian Poets	Oct. 28, Nov. 4, 11.
Touro Hall	Clyde B. Furst	English Novelists	Jan. 27, Feb. 3, 10, 17.
Twentieth Century Club, Pittsburgh	Hilaire Belloc	Democracy	Feb. 22, Mar. 1, 8, 15, 22, 29.
West Chester	Thomas W. Surette	Great Composers: Classical Period	Nov. 6, 13, 20, 27, Dec. 4, 11.
West Park	Albert H. Smyth	Shakspeare	Nov. 8, 15, 22, 29, Dec. 6, 13.
West Philadelphia	Louis Bevier, Jr.	The Greek Drama	Jan. 3, 17, 31, Feb. 14, 28, Mar. 14.
Wilmington, Del.	Woodrow Wilson	Great Leaders of Political Thought	Oct. 21, Nov. 4, 18.
Wilmington, Del.	James Harvey Robinson	Some Historical Movements of the Nineteenth Century	Nov. 29, Dec. 6, 13.

ANNOUNCEMENT FOR 1898-9

The American Society for the Extension of University Teaching takes pleasure in giving below the list of lectures for the year 1898-9. A copy of the Lecture Schedule giving the exact titles of courses and a statement of the essential points in lecture arrangements will be forwarded upon application.

FINE ARTS: *Æsthetics*, Rev. William Bayard Hale, Middleboro, Mass.; William Cranston Lawton, B. A., Professor of Greek and Latin, Adelphi College, Brooklyn. *Painting, Sculpture, Architecture*, William H. Goodyear, M. A., Curator of Archaeology, Ethnology, and Fine Arts, Brooklyn Institute Museum, Lecturer on the History of Art, Cooper Institute, Brooklyn Institute of Arts and Sciences, and Teachers' College, New York; John C. Van Dyke, L.H.D., Professor of the History of Art, Rutgers College, Lecturer at Harvard, Columbia, etc. *Music*, Thomas Whitney Surette, Staff Lecturer in Music for the American Society.

LITERATURE: Stockton Axson, M. A., Professor of English, Adelphi College, Brooklyn; Louis Bevier, Jr., Ph. D., Professor of the Greek Language and Literature, Rutgers College; Clarence G. Child, Ph. D., Instructor in English, University of Pennsylvania; Clyde B. Furst, M. A., Lecturer in Literature for the American Society; John Russell Hayes, B. A., LL. B., Assistant Professor of English, Swarthmore College; Edmund M. Hyde, Ph. D., L. H. D., Professor of Latin Language and Literature, Lehigh University; William Cranston Lawton; Henry S. Pancoast, Germantown, Pa.; Josiah H. Penniman, Ph. D., Assistant Professor of English Literature, University of Pennsylvania; Bliss Perry, M. A., Princeton University; Felix E. Schelling, M. A., Professor of English Literature, University of Pennsylvania; Albert H. Smyth, B. A., Professor of the English Language and Literature, Central High School, Philadelphia; Frederick H. Sykes, Ph. D., Staff Lecturer in English Literature for the American Society; Robert Ellis Thompson, S. T. D., President of the Central High School, Philadelphia.

HISTORY AND BIOGRAPHY: Edward P. Cheyney, Ph. D., Professor of European History, University of Pennsylvania; Edward T. Devine, Ph. D., General Secretary of the Charity Organization Society of the City of New York; Henry W. Elson, M. A., Philadelphia; Roland P. Falkner, Ph. D., Associate Professor of Statistics, University of Pennsylvania; G. C. Henderson, Late Scholar of Balliol College, Staff Lecturer for the Oxford Society; Cheesman A. Herrick, Ph. D., Instructor in History, Central High School, Philadelphia; William H. Mace, Syracuse University; Dana C. Munro, M. A., Assistant Professor of History, University of Pennsylvania; John W. Perrin, Ph. D., Professor of History and Politics, Allegheny College; Lyman P. Powell, B. A., Philadelphia; James Harvey Robinson, Ph. D., Professor of History, Columbia University; Robert W. Rogers, Ph. D., D. D., Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary; W. Hudson Shaw, M. A., Fellow of Balliol College, Staff Lecturer for the American and Oxford Societies; C. Ellis Stevens, LL. D., D. C. L., Rector of Old Christ Church, Philadelphia, and author of "Sources of the Constitution of the United States"; Robert Ellis Thompson; Francis N. Thorpe, Ph. D., Professor of American Constitutional History, University of Pennsylvania; Ethelbert D. Warfield, LL. D., President of Lafayette College.

CIVICS AND ECONOMICS: Albert A. Bird, Ph. D.; Edward T. Devine; Emory R. Johnson, Ph. D., Assistant Professor of Transportation and Commerce, University of Pennsylvania; Joseph French Johnson, B. A., Professor of Journalism, University of Pennsylvania; Samuel McCune Lindsay, Ph. D., Assistant Professor of Sociology, University of Pennsylvania; Leo S. Rowe, Ph. D., Assistant Professor of Political Science, University of Pennsylvania; Henry R. Seager, Ph. D., Assistant Professor of Political Economy, University of Pennsylvania; Robert Ellis Thompson; Francis N. Thorpe; Ethelbert D. Warfield.

SCIENCE: Astronomy, James E. Keeler, Sc. D., Director of the Allegheny Observatory, and Professor of Astrophysics in the Western University of Pennsylvania; Charles A. Young, Ph. D., LL. D., Professor of Astronomy, Princeton University. *Biology*, J. H. Pillsbury, M. A., Late Professor of Biology, Smith College; W. B. Scott, Ph. D., Professor of Geology, Princeton University; Spencer Trotter, M. D., Professor of Biology and Geology, Swarthmore College; William P. Wilson, Sc. D., Director of the Philadelphia Museums. *Chemistry and Physics*, Arthur W. Goodspeed, M. A., Assistant Professor of Physics University of Pennsylvania; William Francis Magie, Ph. D., Professor of Physics, Princeton University; J. H. Montgomery, Ph. D., Professor of Physics and Chemistry, Allegheny College. *Geography and Travel*, Angelo Heilprin, Professor of Geology, Academy of Natural Sciences; William Libbey, Sc. D., Professor of Physical Geography, Princeton University; Spencer Trotter. *Geology*, Angelo Heilprin, W. B. Scott. *Mathematics*, Edwin S. Crawley, Ph. D., Assistant Professor of Mathematics, University of Pennsylvania; Isaac J. Schwatt, Ph. D., Assistant Professor of Mathematics, University of Pennsylvania.

PHILOSOPHY AND RELIGION: John Grier Hibben, Ph. D., Stuart Professor of Logic, Princeton University; Edmund M. Hyde; Dana C. Munro; Robert W. Rogers; Elwood Worcester, Ph. D., Rector of St. Stephen's Church, Philadelphia.

The following lecturers on the Society's list make a vocation of University Extension Teaching: Frederick H. Sykes, Ph. D., Staff Lecturer in English Literature; W. Hudson Shaw, M. A., Staff Lecturer in History; Thomas Whitney Surette, Staff Lecturer in Music; and Clyde B. Furst, M. A., Lecturer in Literature; G. C. Henderson, Lecturer in History for the Oxford Society.

PUBLICATIONS

The Society has published over a hundred syllabi in connection with its work. The syllabus gives usually a brief outline of the thought of the lecture, lists of books and questions for students, and other aids to a further study of the subjects. During the year 1897-8 the following syllabi were issued: Greater English Novelists, by Clyde B. Furst; Shakspeare, by Albert H. Smyth; The Classical Composers, by Thomas Whitney Surette; Old Italian Painting, by John C. Van Dyke; American History: Social and Industrial (1789-1829), by Robert Ellis Thompson; The Victorian Poets, by Frederick H. Sykes; Representative Novelists and Short-Story Writers, by Bliss Perry; Paris, by Hilaire Belloc; Romantic Composers, by Thomas W. Surette; The Greek Drama, by Louis Bevier, Jr. A full list of the Society's publications will be sent upon application to the Secretary.

SUGGESTIONS FOR ORGANIZING A UNIVERSITY EXTENSION CENTRE

In almost any city or town a Centre for carrying on University Extension work can be organized if some one person will take the initiative and invite people who are interested to attend a meeting. A room in the schoolhouse or some church or private house can easily be secured for such a meeting without expense. It is not necessary to have a large meeting; in fact, it is sometimes better to have the meeting small, because the discussion is then more easily confined to business. If the person or persons calling the meeting speak personally to those whom they suppose to be interested, and insert a notice of the meeting in local papers, perhaps also putting up in the post-office and other public places a brief notice of the meeting, inviting all interested to attend, a company of thirty or forty people can be gathered together at the time fixed upon and the whole matter of organizing a University Extension Centre can be settled. It is not wise to organize a Centre unless it seems fairly certain that the expenses of the first course can be provided for, nor unless there is a prospect of continuing the work from year to year.

It is well to have some one present at the meeting to explain the movement. If application is made a few days in advance, the Secretary of the Society, or some other member of the University Extension staff, will, if possible, come from Philadelphia to answer any questions that may be asked, and give full information in regard to lecture courses.

The usual fee charged by the Society is \$130 and the traveling expenses of the lecturer. Each local centre must meet in addition any necessary local expenses for hall rent, advertising, etc. The total cost of a course varies in accordance with the amount of these expenses, and with the distance traveled by the lecturer—from \$140 to \$200 and upwards. These expenses are provided for by the sale of tickets, supplemented, when necessary, by a guarantee or subscription fund. The price of the course ticket, as all other details, is fixed by the local committee, but is usually \$1.50 for the six lectures.

The American Society offers to co-operate with local committees in establishing and carrying on University Extension courses in cities and towns in Pennsylvania and the adjoining States. It is prepared to assist in organization, to furnish experienced lecturers, to supervise the lecture courses from year to year and to further the work of the local committee in every way possible. For these services it makes no charge, but merely asks that the system be carried out in its integrity, and that the committee be responsible for the local expenses and for the fee and expenses of the lecturer.

Fuller information in reference to the organization of a Centre can be obtained from the Secretary, JOHN NOLAN, Fifteenth and Sansom Streets, Philadelphia, Penna.

West Virginia University, Morgantown, W. Va.

THE SUMMER QUARTER WILL BEGIN JULY 1 AND CONTINUE TWELVE WEEKS.

It will be divided into two terms of six weeks each. Teachers will find the Summer Quarter especially attractive. Numerous courses in pedagogy and inspiring lectures on educational subjects.

The summer quarter is not a "summer school." It is an integral part of the University year.

Summer Quarter work will count toward a degree the same as work in any other quarter. All departments will be in full operation. In addition to the regular faculty, eminent specialists from other institutions will lecture—among them:

Dr. Lester F. Ward, author of "Dynamic Sociology";

Miss Jane Addams, of Hull House, Chicago;

Prof. Charles Zueblin, of the University of Chicago;

President Nathaniel Butler, of Colby University, and others.

President E. Benj. Andrews, of Brown University;

Prof. B. A. Hinsdale, of the University of Michigan;

Dr. A. E. Winship, editor of the *Journal of Education*;

Expenses for the Entire Quarter, including tuition and board, may be made less than \$65.00, and for a term of six weeks, half this amount. Morgantown, in the West Virginia hills, is a delightful summer home.

Instruction is Given by Correspondence to those who cannot attend in person. The University grants no degrees for work done entirely by correspondence, but work so done may count toward a degree. Students may take complete college courses and receive degrees by taking correspondence work during the year and attending the University during successive summer quarters.

For complete announcements address

JEROME H. RAYMOND, President, Morgantown, W. Va.

Harvard University

Summer School



FOR DESCRIPTIVE PAMPHLET APPLY TO

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